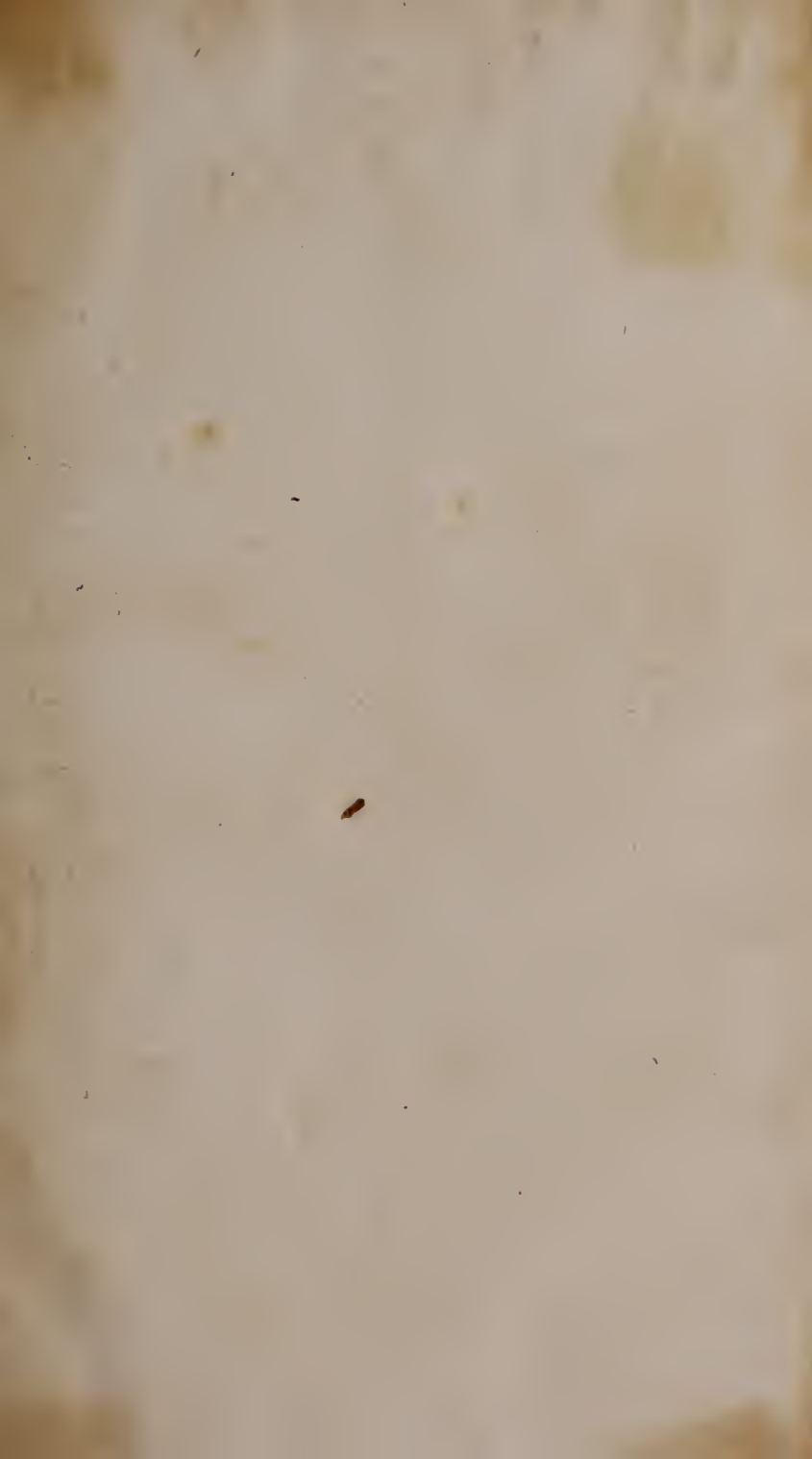
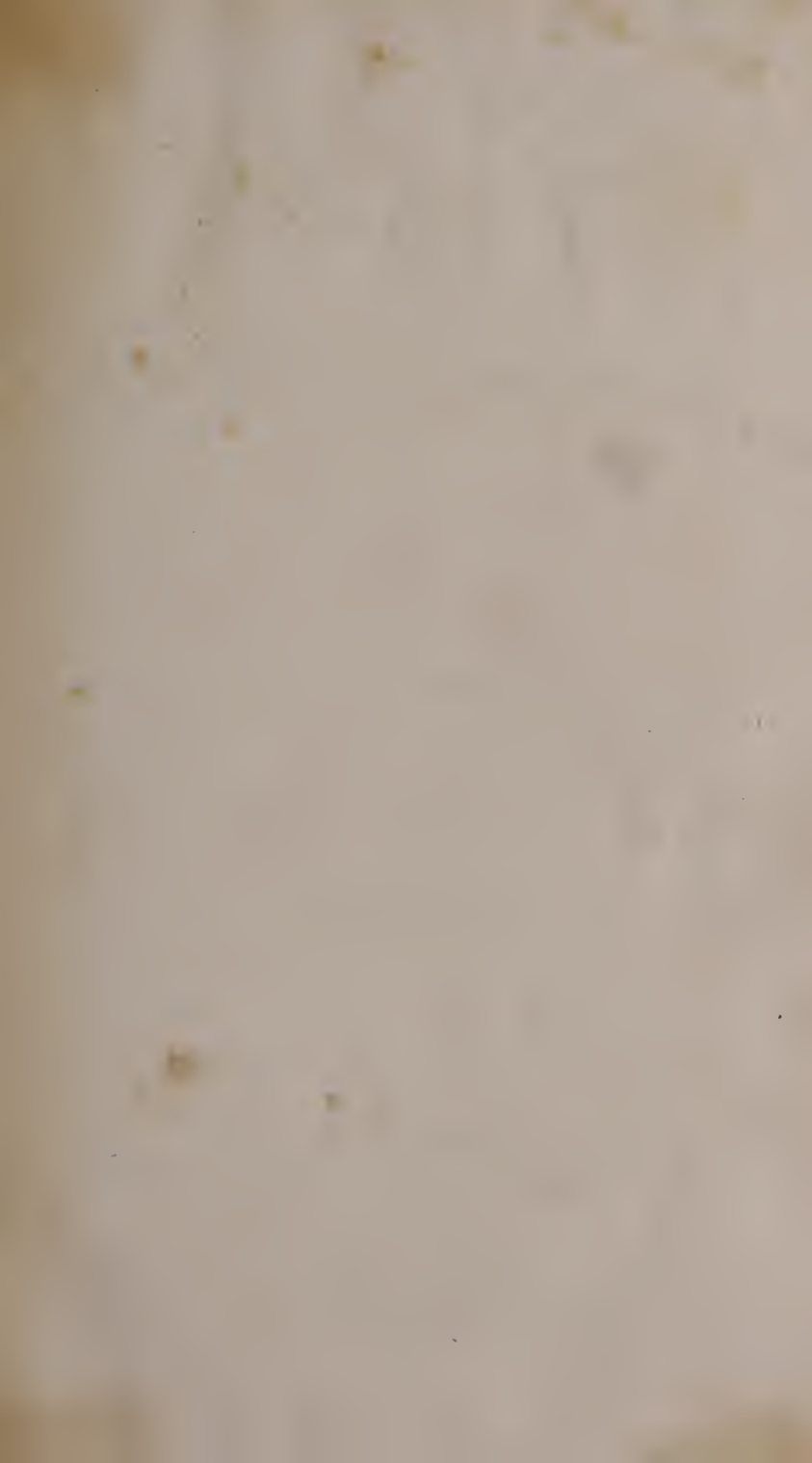




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THE
UNITED BRETHREN'S
MISSIONARY INTELLIGENCER,
AND
Religious Miscellany:

CONTAINING THE MOST RECENT ACCOUNTS RELATING TO THE UNITED BRETHREN'S MIS-
SIONS AMONG THE HEATHEN; WITH OTHER INTERESTING COMMUNICATIONS
FROM THE RECORDS OF THAT CHURCH.

No. 10.

SECOND QUARTER, 1845.

Vol. VIII.

☞ WE would call the attention of our brethren in the ministry, and others who may be interested, to the fact, that the Missionary Intelligencer never has met with the support its projectors had anticipated. It hardly sustains itself; much less does it yield any profits, which, were there any, would be a grateful accession to our general mission fund. Have we conceived erroneous opinions as to the interest our brethren take in the cause of missions, if we believe that the bare announcement of this fact will induce many to engage in the self-denying work of procuring new *paying* subscribers, and forwarding names and subscription money to JORDAN & BROTHER, 121 North Third Street, Philadelphia? Our terms will be found on the cover.—*Editor of Miss. Intelligencer.*

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An apology is due, as well to the readers of the Intelligencer in general, as to the members of the *Society for propagating the Gospel among the Heathen* in particular, for the late appearance of the report which is inserted below. The delay that has occurred must be ascribed to the fact, that the editor's attention was so much occupied with the pressing duties necessarily attendant on the assumption of a new pastoral charge, that he found it impossible to command sufficient leisure to translate it from the German,—the language in which it was originally written, in time for the last number. It will be found to embody much interesting information relative to the field which the operations of the Society embrace. We ask for it an attentive reading, and if it afford our patrons but a tithe of the pleasure it has afforded us, they will not regret the time devoted to its perusal.

The Society having within the past few years sustained very heavy pecuniary losses, whereby its hitherto successful operations have been much embarrassed, we ask for it, without, however, having received any special authority from its officers for so doing, the support of the liberally-minded. As corroborative of our assertion that the Society stands in need of assistance, we would call attention to the following significant paragraph contained in the last circular letter of the Synodal Committee for the management of the Missions of the United Brethren:—"The contributions of the Society for propagating the Gospel among the Heathen, have fallen off very considerably, and we can no longer expect the same amount of assistance from this quarter as in former years." We have not the least hesitation in giving it as our opinion, that its funds have always been applied in the most judicious and economical manner; and the names of its present directors afford sufficient ground for the presumption that such will continue to be the case.

We ask our readers the solemn question, and beg them to weigh it well, before they give an unfavourable answer—shall a Society, which for so long a time has been an ornament to our Zion; which, under God, has already been instrumental in doing an amount of good which eternity alone can fully disclose, and which has demonstrated to the satisfaction of every unprejudiced mind, that the preaching of Christ crucified alone, is capable of arresting the attention, awakening the conscience, and sanctifying the heart of the benighted heathen,—shall such a Society, we ask, be obliged to contract its operations for want of proper support from such as would be thought to take an interest in every thing that relates to the spread of the Redeemer's kingdom? Reader, what is *your* answer? will *you* come up to the help of the Lord?

Any donations in money intended for this Society, or for general mission purposes, left with the editor, or at the store of Jordan and Brother, 121 North Third Street, will be thankfully received, and acknowledged from time to time in the *Intelligencer*.—*Ed. of Miss. Intel.*

## I. REPORT OF THE DIRECTORS

### OF THE SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE HEATHEN,

Read at the General Meeting of the Society, September 12th, 1844.

#### A.

#### *Of the Mission in New Fairfield in Upper Canada.*

THE following change in the missionary corps at this station has taken place since our last report was submitted. Br. Henry Bachman, having made application to that effect, was recalled, and left the scene of his labours towards the close of the month of



April; the vacancy thus occasioned being filled by the appointment of Br. John Regenass and wife, who arrived at New Fairfield about the middle of July. The missionary family at this station, therefore, again consists of two married couples.

Before proceeding to give such account of the internal and external state of this mission as can be gathered from the communications received from those immediately engaged in its service, we would remark, that we feel ourselves called upon to acknowledge to the praise of the faithfulness and mercy of God our Saviour, that in spite of deficiencies and imperfections, which alas! are plainly discernible, He has caused His work steadily to progress. Our missionaries have felt themselves sustained in their arduous duties, by Him in whose vineyard they are labouring; and He has privileged them to behold encouraging fruit produced through their instrumentality. And often, when His Indian flock assembled before Him, His presence, and the influences of His Spirit were sensibly felt; and not unfrequent has been the day, of which it could with truth be said: "This is the day which the Lord hath made;" this is a "time of refreshing from the presence of the Lord." A day of this kind was the last anniversary of the commencement of the mission on the 17th of September. At the celebration of the Lord's Supper, on which occasion a brother, who had been excluded, was readmitted, it happened, (to employ the language of the diary of the New Fairfield congregation,) that whilst on the one hand a repenting prodigal was seen returning to his father's house,—on the other, to the astonishment of every one present, a communicant member arose from his seat, and left the chapel. His conscience would not permit him any longer to remain at ease, and he afterwards confessed his painful aberrations from the path of holiness, with such evidence of contrition as led our missionaries to entertain the fond hope, that this poor wanderer felt that "godly sorrow" which "worketh repentance to salvation not to be repented of."

Other such times of refreshing were the last Christmas and New Year's days, as also the Passion week, and the festival of Easter. On occasion of the first of these, the faithful portion of our Indian congregation would not suffer its festive joys to be marred by a company of young savages from Monseytown, which, having received a slight accession to its numbers from such as had formerly been members of the church, but whom our missionaries had been under the painful necessity of excluding, endeavoured in various ways to breed disturbances. Grieved at these attempts, our flock resisted these intruders with such firmness and decision, that they soon cleared the village.

During the Passion-week and on Easter Sunday, although they occurred at a time when the Indians were busily engaged in the making of sugar, for which the weather proved unusually favourable, the members of the congregation came regularly from their encampments in the forest to all the meetings, and the account of the "acts of the last days of the Son of man" was listened to in

breathless silence, and the tearful eyes of many plainly indicated deep emotion.

We insert the following incident, as it tends in some degree to show "the lights and shadows" of missionary life. Previous to last Christmas, and immediately after New Year, the exercise of church discipline was twice rendered peremptorily necessary, by the lamentable fall of two influential and respected brethren, John Renatus, the interpreter, and James Monroe, a native assistant. The strivings of the Spirit with the hearts of these two wanderers from the Saviour's fold, during the Passion-week, were not unsuccessful; and these brethren have again been welcomed as members of the Redeemer's visible church.

The school, during the winter months at least, was in a very flourishing condition, and the progress of the pupils, particularly in reading and writing, highly encouraging. In cold and stormy weather, a new and well-heated school-room possesses attractions for the young Indian, too powerful to be easily resisted.

Our missionaries report, that thus far but little success has attended their preaching of the Gospel amongst the Putawatomes, a tribe of migratory habits, at present encamped in the immediate vicinity of New Fairfield. They communicate the following little incidents in connexion with the account of their labours for the spiritual good of this tribe, which, it is presumed, will not be regarded as entirely destitute of interest. Last March, a Putawatomie, accompanied by his wife, called on Br. Vogler and expressed a wish to be permitted to reside in the settlement. He had been baptized in Indiana by a Roman Catholic priest. His name was accordingly added to the missionary's list of new people. He then asked leave to invite all his friends, together with their priest, to come to New Fairfield and make it their permanent place of abode. Finding that his request could not be granted, he left in mournful mood. A poor Putawatomie, emaciated by long disease, having been set adrift by his relatives, found a home for himself and family in the cabin of one of the New Fairfield Indians. Br. Vogler gladly availed himself of this opportunity to teach the invalid the consolatory truths of the Gospel. His friends hearing of this, would not suffer him to remain in the village, and a short time after his removal, he breathed his last.

But whilst this mission has hitherto failed in its attempt to evangelize the heathen tribes in its vicinity, it affords matter for thankfulness to learn, that it exerts a blessed influence on the surrounding white population. The chapel in the village is well attended by whites residing in the neighbourhood, and frequent invitations are sent to our missionaries from such as are prevented by distance from enjoying this privilege, occasionally to spend a Sabbath with them. Most frequent were such invitations from a company of Scotch immigrants, who have formed a settlement about eight miles distant from our mission station. And, in consequence, whenever it is practicable, one of our missionaries repairs thither at stated times to break the bread of life unto this people. Recently

these foreigners had a strong desire to see a resident clergyman of our church amongst them, and accordingly made application for such an one to the Provincial Helpers' Conference, at Bethlehem. The Conference, however, found it impossible to gratify them in this respect, as they had not, at the time, neither have they at present, any brother suitable for such a station, who is not already employed. The Board, however, has again endeavoured to encourage our missionaries to consider the spiritual destitution of their white neighbours, and to continue to preach to them as often as is compatible with the interests of their Indian flock.

Nor must we forget to mention what kind provision our heavenly Father has made for the supply of the temporal wants of our Indian brethren. The wheat, maize, and potato crops of last year were amply sufficient to maintain them in comfort, and the prospects for an abundant harvest this year, we are informed, are encouraging.

We are thankful to be able to state that, in general, our missionaries, as well as their charge, were blessed with a good share of health.

The dwelling-house occupied by Br. Vogler and family, being in an extremely dilapidated condition, arrangements have been made to build a new one, which, it is hoped, will be finished before the setting in of winter. All the timber necessary for the building is prepared in the saw-mill, in the erection of which our Indians expended their last year's annuity. At the close of the year 1843, the number of souls in connection with this mission amounted to 179, exceeding by 17 the number reported at the end of 1842. Of these 36 are communicants, 35 baptized adults, 1 candidate for baptism, 12 suspended, 16 new people, 71 baptized and 8 unbaptized children.

## B.

### *Of the Mission at Westfield, on the Kansas river.*

Since the beginning of May of last year to the present time, Br. and Sr. Micksh have had the entire charge of this mission. Br. Herman Ruede's sojourn at Westfield, from the 13th of September to the 16th of October, was therefore extremely gratifying to our missionaries. This brother had received a call to this station, and was now on his way from Arkansas to Salem, N. C. The hope entertained by Br. and Sr. Micksh, that in the spring of the present year he would return, married, was however not realized, for he had then decided not to accept his call.

In June of the present year, the missionary corps received a reinforcement, by the appointment of Br. Henry Bachman and wife, to this station. This couple are at present on their way to Westfield.

Most sincerely do we rejoice with Br. and Sr. Micksh, that our faithful Saviour so powerfully supported them under the pressure of their arduous duties, and denied them not His gracious aid amidst the various and trying scenes through which they were

called to pass. Our joy is enhanced by the fact, that during the prevalence of a contagious dysentery, which raged with great violence at Westfield, during the month of September of last year, although the mission family did not escape, Sr. Micksh being brought to death's door, her husband was not interrupted in his pastoral duties or in his daily occupation in the school-room. This epidemic attacked many of our Indians, and proved fatal to quite a number. Amongst these was the aged Tobias. During a fit of convulsions, which in his case accompanied the disease, he fell from his bed, and coming in contact with the hearth-fire, was miserably burned before any assistance could be rendered him by his wife, who was lying sick at the time, in an out-building in front of the cabin. This melancholy accident hastened his death. It was remarkable and gratifying, that this individual, whose ungovernable temper had often occasioned great disturbance at Westfield, as well as at New Fairfield, now bore the most excruciating sufferings with surprising fortitude, declaring himself to be at peace with all; expressing his satisfaction at every thing that was done for him; and a short time previous to his departure, exclaiming, "My Saviour, come; come quickly and take me to thyself." His wife died a few days after. She was a quiet, inoffensive, faithful sister. The following little incident furnishes us with a better clue to her character than could be derived from the most laboured description. Not long ago, her husband, in presence of Sr. Micksh, reproached his wife for never praying audibly; a loud tone of voice, it would seem, being in his estimation an infallible mark of a true Christian. Sr. Micksh hereupon informed him, that not long since, as she was threading her way through the forest, she was startled by the sound of a human voice. On looking round, she found his wife engaged in prayer in that secluded spot, believing herself to be alone with God. After a time she sees Sr. Micksh, and coming up to her, addresses her thus: "Now *you* have heard me speak to my Saviour. Whenever my heart is heavy and I am in trouble, I go alone to some place where I think I can neither be seen nor heard, and tell my troubles to *Him*." What a delightful comment is this on the Saviour's words: "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly." How much better than her husband did she understand the Redeemer's directions relative to prayer.

Last fall already, Br. Micksh received information from Washington in answer to a petition for the erection of a spacious school-house at Westfield, which he had forwarded, that the subject required further consideration. The design had been to make use of this building for a chapel as well as for a school-house, the church

at present occupied by our Indian congregation, being in a wretched condition, and too small to accommodate all that are in the habit of attending. Fears being entertained from the tone of the answer from Washington, that some considerable time would elapse before their petition could be granted, if indeed it could be granted at all, our Indian brethren, together with Br. Micksh, resolved forthwith to proceed to make arrangements for building a new church, 36 feet in length and 24 in depth, to be ornamented with a spire, and furnished with a bell of sufficient size to be heard over hill and dale, so that no one might hereafter excuse his non-attendance in the sanctuary, by saying he could not hear the bell. The sum of \$100, to be taken from their annuity, has been voted by the brethren for this purpose. About the middle of January, twenty-eight of them commenced getting out the timber, and finished this part of the work in a single week's time. They then proceeded to open a road through the forest, one and a half miles in length, and of a proper width, and to build a bridge ninety feet long over a brook over which the timber was to be brought. Twelve yoke of oxen hauled it to the intended site of the new building. The foundation-walls were completed in March, and just at that time a letter from the Secretary of the Young Men's Missionary Society of Bethlehem reached Br. Micksh, containing the grateful intelligence, that the Society had voted \$25 towards the erection of their new church. This sum sufficed to liquidate the mason's claims. It is worthy of notice, that about the time the building of a new chapel at Westfield was projected, the neighbouring unconverted Indians also contemplated the erection of a house, wherein to worship their gods. To further this project, the head-chief of the Delaware Nation called on Br. Micksh on the 13th of last October, partly for the purpose of soliciting aid, but more particularly to secure the services of some of our mechanics. "I come to you," said he to the missionary, "to inform you, that you may or may not aid us in this work, as you may see proper. But I desire that you will not influence any one who may be disposed to assist us to withhold his aid, so that every one may act according to his own views; for we all worship and serve God our Creator; *we*, according to the dictates of our conscience; *you*, according to those of yours." Br. Micksh replied, that the Scriptures inform us, that God accepts no service but in His Son, whom he has sent to show us the true way, and the *only* way by which we can come acceptably unto Him. "I have come to this place," continued the missionary, "to declare unto my red brethren, the living God and Redeemer of the world, and hence, if I wish to be consistent, I cannot render you any assistance in the erection of your temple; for I am determined to obey God rather than man." The chief hereupon took leave of Br. Micksh in a friendly manner, and having gained over to his interests an aged inhabitant of Westfield, returned to his nation. General notice of his request was given by his agent; but, we are gratified to learn, that it was responded to by but a few. Thus, it would seem as if Heathenism were determined to maintain its ground under the very eyes

of our missionaries, and to struggle hard for a still firmer foothold. Indeed, it is extremely difficult to effect any thing amongst the savage Indians by the preaching of the Gospel. This must be ascribed to various causes. In part, it is owing to their fondness for all manner of lust and vice; in part, too, to the pride and self-righteousness of their hearts.

The report of our missionaries contains the following account of a conversation that took place between themselves and a sick and very aged Indian, who occupied a solitary cabin deep in the forest, (living a recluse life.) He was asked, whether he was afraid of death? "I am," he replied. "Do you wish to be freed from this fear?" inquired the missionary. "I certainly have no objections," rejoined the recluse, "if it can be done." He was accordingly directed to Him, who alone can "deliver them who through fear of death are all their life-time subject to bondage." "Oh," replied the sick man, "I have a guardian spirit that protects me; to *him* I make my prayers; and, moreover, I always give thanks to the sun, that it daily affords me light and heat." The missionary knelt down beside his wretched pallet, and prayed fervently that his darkened soul might be illuminated by the light of Divine truth. The recluse having thanked him for his kindness, shrieked out some words at the top of his voice, to prove to his spiritual guide that he too was gifted in prayer.

Still more plainly was the hardness of the natural heart of man evidenced in the case of an individual, 70 years of age. He had been baptized by a clergyman of another denomination, whilst on his way from Canada to Missouri, and now he applied for admission into our church. When asked, whether at times he felt poor and needy in heart, he answered: "No; I always pray from the heart, and not with the lips only. Formerly I was a great man, a powerful sorcerer; I have restored many to health; I could detect thieves in the dark; I held converse with the dead. By these practices I accumulated a large property, and I might still more increase my wealth, for great power is given me. But I have discontinued my enchantments." The Indian brother Leonard, having patiently listened to this bravado, made him the following judicious reply, which, it must be acknowledged, speaks well for his acquaintance with Divine truth: "My friend, you say the old men taught you these mysterious arts. But you well know, these old people never speak of these things when they are sober. They must first inflame themselves with *fire-water*, before they can instruct the young in these arts. And further, you know, that every one that practises sorcery, drinks till his heart becomes bold, for he knows that he is about to engage in an evil work. Were he inclined to speak the truth, he would say, 'I cannot do such things.' I advise you, therefore, be candid, and confess that the wealth you boast of has been fraudulently acquired. If you would find peace for your soul, you must be upright and pray God to enable you always to speak the truth. It is not enough to *say*, 'I have discontinued my enchantments; you must *cease to love* your

evil practices. They are sinful, and you must acknowledge them to be such and hate them; for Jesus died for sin, and thus became our Saviour."

How great soever may be the obstacles in the way of the conversion of these heathen tribes, we cannot give up the hope, that some souls from among them will be gained for the kingdom of God.

During the season of advent, two squaws came to Br. Micksh and requested further instruction in religious truths. Some days after, one of them returned and stated, that at times her distress of mind was so great, that she knew not what to do. She often repaired to a thicket, and kneeling on the ground, confessed her sins to God, and implored his forgiveness. She could not refrain from weeping, she said, whenever the thought flashed upon her mind, that Jesus could make even so miserable a being as she was happy.

In a subsequent report from Westfield, it is stated, that on Easter Sunday two adult females were baptized. It is not improbable that these are the very individuals of whom mention has just been made.

The season of Advent, the festival of Christmas, the Passion week and Easter, were delightful seasons; and many hearts seemed touched and revived. Br. Micksh, alluding to the first of these, speaks thus: "The past three or four weeks will not soon be forgotten by many others besides myself. During their course, we saw, what I trust is a continuation of an awakening which commenced last spring; of which, the expressions I was privileged to hear from many whilst I conversed with each one singly, furnish pleasing proofs."

In April, a singular epidemic broke out and prevailed amongst whites as well as Indians. To a number it proved fatal. Its most distressing symptom was a swollen tongue.

The number of deaths occurring at this station during the past year, was unusually great. It was a source of consolation to our missionaries under these circumstances, that there were grounds for hope, that all their members who were called away, died in the faith of the Redeemer.

Westfield experienced its full share of the disastrous floods which ravaged the western part of the Union last spring. The Kansas, a river flowing at a distance of about three-fourths of a mile from the mission-station, overflowed its banks, and gradually widening till it reached Westfield, inundated the low grounds on which a portion of the village was built. The occupants of the houses standing on these spots were obliged to evacuate them. The brethren residing in the more elevated part of the village, speedily came to the assistance of the sufferers, and having constructed rafts of rails, bound firmly together with strips of bark, they were enabled to take the corn, furniture, &c. from the houses and bring them into a place of safety. The water continued to rise till the forenoon of the 15th, when its depth was ascertained to be twelve feet. None of the houses on the inundated flat re-

tained their original position; having all been swept from their foundations; no fences could be seen, and fragments of all kinds floated about—a sad spectacle. The water reached within twenty yards of the missionaries' dwelling, situated on a sudden rise of ground, and at that distance its depth exceeded seven feet. From the doors of the mission-house the eye could overlook an expanse of water, about two miles in width. On the 16th the waters began to abate. This being the Sabbath, the sermon had reference to the calamity which had so unexpectedly befallen them. Most of our people appeared calm and resigned under these afflictive circumstances, and but few complaints were heard. Ten of the eleven houses which were inundated are entirely ruined. When they were swept from their foundations, they were driven against the trunks of trees, and became so entangled in the wild vines as to be immoveable. But after the river had returned to its natural channel, they fell to pieces. Twenty-one families, including that of the missionaries, have lost all their field-produce. Not a vestige of the new bridge, or of the mill, at some distance above the village, can be seen.

As soon as this painful intelligence reached the Directors, they forwarded to Br. Micksh \$175, to enable him to relieve the most pressing wants of the sufferers. Under these circumstances, we presume, the new church will not be completed as speedily as had been anticipated.

During the year 1843, 2 adults and 8 children were baptized, 3 persons admitted on trial, 3 candidates received into full communion, and 5 re-admitted. Number of deaths 18.

At the close of the year, the congregation at Westfield consisted of 33 communicant members, 30 baptized adults, 46 baptized and 17 unbaptized children, 22 exeluded and new people. Total 148 souls, 4 less than at the close of 1842.

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(From the Periodical Accounts.)

## II. MEMOIR OF BR. MORTEN PAULSEN LUND,

*Missionary in Surinam, who departed this life at Paramaribo, April 28, 1842.*

“I was born January 27, 1806, at Kastrup, in the duchy of Sleswick, where my parents owned a small farm. Being unacquainted with the Saviour themselves, they could not direct their children to Him. When I was seven years old, both of them died, leaving us, five in number, still uneducated. We were soon placed out, either with relatives or with strangers: my lot was with a relation, who employed me in tending cattle. The herd, being a large one, was more than I could well manage, and many a bitter tear



did I shed on that account. Thus was I occupied for several years, from spring to autumn. During the winter months, I ought to have gone to school; but, as it was at a considerable distance, and other work was often found for me, my attendance there was very irregular. The master, who was a stranger to vital Christianity, instructed us very mechanically, and we barely learned to read and write, besides committing to memory a few Scripture-texts and verses of hymns.

“Previous to my confirmation for the Lord’s Supper, in 1823, I received a very impressive letter from my brother, now missionary in Greenland, who had already been awakened by the Holy Spirit, and was a member of the Brethren’s Society in Copenhagen. He earnestly besought me to make the salvation of my soul my first concern, to improve the present season as a time of special prayer, and to devote myself to the Lord, not only with my lips, but with my whole heart. These brotherly exhortations made a deep impression upon me, and I endeavoured to follow them to the best of my knowledge. Convictions of the necessity of being converted had often before passed through my mind, and these now returned with increased force; and, though my heart was still a divided one, I could no longer sin with impunity.

“Some time after, my brother sent us all Bibles and edifying tracts, with the request, that we would make good use of them. As long as the stories were new, I read them with avidity; but they afterwards lost their attraction, and the Bible itself was seldom opened. After my confirmation, I was apprenticed to a miller, and, having many light-minded associates in this new situation, I readily fell into their ways, and took share in all their diversions. My conscience was, however, ill at ease, and the Spirit of God did not leave Himself without witness in my heart. Alas! I but too often neglected His warning voice.

“My brother shortly after came on a visit to his native place, and as we had not seen each other for more than six years, it was a joyful meeting. He accompanied me on my way back to the mill, and faithfully directed me to the Saviour, dwelling with animation on the happiness enjoyed by children of God. Before we parted, he knelt down with me, and earnestly prayed to the Lord for my conversion. This prayer made such an impression on me, that, when left alone, I could do nothing but weep over my sinfulness. I felt myself to be a wretched creature in the sight of God and man, and, with many tears, I promised the Lord to renounce the world, and give myself up, with my whole heart to Him. But as my views of the Gospel were as yet very confused, I began at the wrong end, and wished to amend myself, before I applied to the Lord for the forgiveness of all my sins.

“Amongst other vices prevalent at the mill, swearing was one of the most general, and I formed no exception; but, having now seen into its shocking sinfulness, I determined to give it up. So rooted, however, had the habit become, that oaths still, at times, escaped my lips, and occasioned me bitter self-reproach. Being

now grown more mistrustful of myself, I fixed a certain length of time, during which I would endeavour to abstain from the practice, intending then to lengthen the period gradually, till I had fully conquered the evil habit. But I soon perceived, that a bare resolution had too weak a hold upon the will, and I made a vow to the Lord, that I would swear no more; my vow, however, was soon broken, and my distress of mind increased. I then took a more solemn oath, binding myself to renounce this sin, under pain of being cast off by Him for ever; and when this oath, too, proved ineffectual; I fell into the deepest perplexity; and, in anguish of soul, begged the Lord to forgive me this, in addition to all my other sins. It was long before I could believe and appropriate the Saviour's merits to myself. Sometimes, indeed, He granted me some perception of His dying love, and, at such favoured seasons, I felt His nearness and His peace; but I soon relapsed into my former doubts. Years passed away, while I was thus exercised by alternate hopes and fears. During this period, I was led to read the Bible diligently, in order to see whether any hope remained for me. The pardon of David after his fall, of Peter after his denial of our Lord, the parable of the prodigal son, and others, were often made very consolatory to me. But my unbelief again suggested, that I had sinned far more heinously than they, and had, therefore, less reason to hope for mercy.

“My increasing concern for my soul's salvation led me to long for a situation, where I might enjoy the fellowship of children of God, for I feared that I should never be truly converted while surrounded by worldly-minded people, who ridiculed me for my religion. My brother having removed to Christiansfeld, I paid a visit there at Easter, 1828. The friendly reception which I met with deeply humbled me; and though imperfectly acquainted with the German language, what I understood in the meetings was made a blessing to my heart, and the way of salvation was more clearly revealed to me. My brother gave me hopes, that an opening might be made for me, ere long, to live in the congregation. This was the fondest wish of my heart; but, when I thought on my unworthiness, it seemed too much for me to expect. Humbled, and at the same time comforted, I returned home, and committed my future leading to the Lord, who had had such mercy on me.

“In the autumn following, my brother wrote to inform me, that a place was open for me as cook in the Brethren's house, which, if I chose, I might enter upon immediately. I thankfully complied with the offer, and repaired without delay to Christiansfeld, where, at first, I spent my time very happily. By degrees, however, I found, that I had brought with me the old corrupt and deceitful heart, which disturbed me not a little. I now perceived that peace of mind does not depend on outward situation, and that it was not my former calling, but my own instability, which had prevented my making progress in the path of grace.

“My joy on being permitted to live in the midst of a congregation was speedily interrupted, the Lord, doubtless, seeing it needful

to train my wavering heart in another school. In the spring of 1829, I was balloted for military service, and, in the July following, had to appear at Fredericia. It cost me much to leave Christiansfeld; yet I could commend myself in child-like prayer to the Lord's direction and support. I had to join a band of recruits, who came marching through the place with noisy glee. Their levity increased my sadness; but the Lord was with me. I had, however, many trials to undergo in this new service, and was favoured to suffer reproach for Christ's sake. Before my removal to Christiansfeld, I had often thought it impossible to stand against the ungodly company by which I was surrounded; but now the Lord was pleased to show me, that His grace is sufficient to keep His children from the evil, in still more trying situations. While my comrades, when off duty, gave themselves up to gaiety, encouraged by their officers, I sought a retired spot, where I could hold converse with my Saviour, and lay before Him my perplexities, both inward and outward; and I must acknowledge, that while thus engaged I have often felt the comfort of His presence more sensibly, than in the most solemn meetings of the congregation. My conduct, of course, made me the subject of universal ridicule, both to officers and privates; but, as the Lord enabled me to discharge my duties, and go through my exercises with credit, I enjoyed the favour of some of my superiors. By degrees, the singularity of my habits was less striking, and they let it pass as part of my religion.

"After a ten weeks' drill, we were allowed a furlough of several days, of which I availed myself to pay a visit to Christiansfeld, to the refreshment both of soul and body. On my return to the regiment, we were ordered to Nyborg, a small fortress in the isle of Fühnen, where we remained a year in garrison. The duty here, especially when on guard, was very heavy. I formed an acquaintance with some awakened persons in the town, whom I visited as often as opportunity allowed. This was soon reported to the officers; and one day, while on drill, the lieutenant ordered me to step out in front of the line, and asked me, with a sneer, 'Are you a saint?' 'No sir, I am not,' was my answer; but, on his repeating the question, I replied, that I wished, with all my heart, to become holy. On this, he heaped upon me every abusive epithet, and threatened me with the severest punishment, if I did not give up my connexion with the awakened. A subaltern belonging to another company took a peculiar pleasure in persecuting me and setting my comrades against me. He was soon to be exchanged into our company; and he declared, that then he would soon drive my sanctity out of me. The poor man knew not what he said, nor how unworthy I felt myself of the name which he so freely gave me. The prospect of being soon placed under his command was, I confess, by no means a pleasant one; but, on my undertaking some little services for him, he completely altered his manner towards me, and showed me the greatest kindness. For the rest, my attention to my duties gained me the confidence of my superiors, who often pointed me out as an example to my com-

rades, always adding, however, 'What a pity that he belongs to the saints!'

"On our return to Fredericia, I succeeded in procuring a substitute for the remaining half year of service, and joyfully set out for Christiansfeld. Here, however, a new school of trial awaited me. A place in the tanning business was kindly offered me; but by the end of the first week, my hands were so affected by the strong lye, as to be rendered almost useless. My master encouraged me with the assurance, that my hands would soon be seasoned for the work, and I must meanwhile have patience; and I daily sought this precious gift from the Lord; but, as the evil grew worse, instead of better, I was obliged, after several months passed in great heaviness, to give up this business, and resume my former occupation."

The following memorandum occurs amongst his papers, dated 1837:—

"On entering into the present year, I had no idea of the change which the Lord had in view for me. He had graciously brought me to the full conviction, that His thoughts of peace towards me were the best, and His leading, the wisest possible, so that it was the language of my heart:

O Lord! in me fulfil  
Whatever is Thy will;  
To Thee I now resign  
Myself and all that's mine;  
Thine, only Thine, I'll be,  
And live alone to Thee.

"Often, indeed, have I made Him this promise; but, to my shame, I must confess, that the performance has been very defective; yet His love and faithfulness does not cease towards me, for which I thank Him here in weakness, and hope ere long to thank Him better, when permitted to see Him as He is. I had frequently felt a desire to serve the Lord amongst the heathen; but, when I looked into my heart and beheld my remaining depravity, it seemed impossible that He could or would make use of me for such a service. I was impelled, however, to pray to Him more earnestly that He would carry on His work of grace in me by his good Spirit, and make me His entire property. In this frame of mind, the appointment as assistant in the Surinam Mission, which I received January 16th, took me quite by surprise. I felt deeply my unworthiness and my incapacity for so weighty a charge; but, on laying the matter in prayer before the Lord, He gave me freedom to comply with the call."

March 30th, he was married to the single Sr. Anna Jürgensen, and, after a voyage of seven weeks, arrived at Paramaribo June 17th, 1837. He soon gained a knowledge of the Negro-English dialect, assisted in the school, and wherever else his services were wanted, and, at the end of a year, held his first public discourse in the church.

August 29th, 1838, he was rejoiced by the birth of a daughter.

In 1839, the serious illness of Br. Voigt led to the removal of our late brother with his family to Charlottenburg, where he devoted himself to the care of the negroes on the surrounding plantations with exemplary faithfulness, and, on Br. Voigt's departure to the Lord, he had the whole charge committed to him. As he had hitherto enjoyed a good state of health, neither he nor his fellow-labourers could imagine that his service in the Lord's house would be of so short a duration. In the spring of 1841, he began to complain of a pain in his throat, and soon after, while visiting on the plantations, he took a violent cold, attended with a bad cough. At midsummer, the same year, he was obliged in consequence to come up to town for medical advice. Here his situation became still more alarming: it appeared that the larynx was already highly inflamed, and that the Lord was about to call him home. Gladly as he would have remained with us awhile longer, he was perfectly resigned to the will of his Lord, to whom he commended his wife and his two children with cheerful confidence. "When I reflect," he said, "how faithfully the Lord has cared for me and for my brothers and sisters from our youth up, I cannot doubt that He will provide for my fatherless children, far better than I could do myself: it would be a shame if I could not trust Him with them."

In this composed and peaceful frame, he continued till his end, to which he looked forward with increasing desire, as his bodily sufferings increased. Two days before his dissolution, he said to one of his colleagues, "I long for the time when the Lord will complete His work in me, and take me to Himself. It will shortly be a year since my illness commenced, and damped the voice of rejoicing; but I hope soon to lift up my voice and join the song of the redeemed, and thank my God and Saviour for all that He has done for me here below. Oh! how shall I praise the Lamb of God, who died for my sins upon the cross! how shall I thank Him for His grace in seeking me and drawing me to Himself! In myself I find nothing that is good: my only trust is in my Saviour's merits."

On the morning of April 28th, his breathing became more difficult; and, being asked, whether he thought that his end was drawing near, he replied in a low voice, "Yes; I hope that our Saviour will soon take me to Himself. Come, Lord Jesus, come quickly!" His prayer was answered almost immediately. There was scarcely time for all the members of our mission family to gather round his bed, in order to impart to him the farewell blessing, before he gently breathed his last, at the age of 36 years and 3 months.

On the next day, we followed his remains to their resting-place, attended by a numerous company. Deeply as we lament the loss of so faithful and beloved a colleague, and gladly as we would have seen him spared to labour yet many years among us, we cannot but rejoice in that better lot which the Lord had destined for him, a deliverance from this trial state, and an entrance into eternal joy and happiness.

## III. LABRADOR.

## VOYAGE OF THE HARMONY IN 1844.

On the 17th of September, the Harmony returned in safety from her annual voyage to the coast of Labrador, having occupied, in the discharge of her hazardous commission, a period of only fourteen weeks, the shortest, in all probability, of which a record is to be found in the annals of the Society. For this fresh token of the goodness of the Lord, and the favour which He bears towards His servants, and the work in which they are engaged, His holy name be blessed and praised! Of the voyage itself, Captain Sutherland makes the following report:—After leaving the Thames, on the 11th of June, the Harmony had a favourable passage across the Atlantic. On the 15th of July, when about 200 miles from the coast of Labrador, she met with the first iceberg, and for the five days following, her progress was seriously delayed by straggling drift-ice and frequent fogs. On the 21st, late in the evening, she reached Hopedale; and, on the 2d of August, arrived at Nain. Leaving that settlement on the 8th, she was becalmed off Kiglapecit, and was for several hours in imminent danger of being driven, by the violent swell from the eastward, upon the fearful precipices of that promontory. From this peril the Lord delivered the vessel and all on board, by a gentle breeze which He caused to spring up from the landward, and which bore them in safety to Okkak on the 10th. From Hebron, where the vessel east anechor on the 19th of August, she set out on her homeward voyage on the 27th of that month, and, after a quick and favourable passage, reached Horselydown on the 17th of September, as already mentioned.

As passengers, there came out with the vessel Br. and Sr. Morhardt, Br. Vollprecht, and the children Augustus Glitseh and Bertha Fritsehe, who, after a short sojourn in London, proceeded to Herrnhut by way of Rotterdam and Neuwied. The retirement of Br. Morhardt, after a faithful and blessed service of the Mission of thirty years' continuance, is a subject of heartfelt regret with all his fellow-servants. His accurate knowledge of the difficult Esquimaux language made him eminently useful as a translator of the Holy Scriptures; and it is chiefly to his zeal and perseverance in this important department of labour, that our congregations in Labrador are indebted for the whole of the New Testament, the Pentateuch, the Psalms, and the prophecies of Isaiah, which they already possess in a printed form; also for a version of the minor prophets, which, though completed by his hand, is not yet quite ready for the press. Ever since the paralytic seizure which befell him two years ago, his health and strength have been declining, so that his retirement became a matter of obvious necessity.

With the exception of the Brn. Lundberg and Fritsehe of Nain, who have been seriously indisposed,—especially the latter,—our

Brethren and Sisters at the several stations have been favoured to enjoy a pretty good state of health. The complete recovery of Br. Martin from an illness, which, a year ago, left no hopes of his life, appeared to his fellow-servants little short of a miracle.

The Esquimaux had been, in general, preserved from any of the more violent epidemics; but, at Hopedale, many individuals had departed this life after very short illnesses. As they were chiefly heads of families, in the prime of life, much distress was the result of this visitation. The seal-hunt proved nowhere very productive, and the Esquimaux had, in consequence, but a scanty supply of food; nevertheless, few of them suffered actual want.

Of the spiritual state of the congregations, the Missionaries do not appear to have much of a striking nature to record. Though evidences, at once pleasing and satisfactory, of a work of grace upon the hearts of individuals had not been wanting, our brethren could not help sighing for a time of refreshing from the presence of the Lord, like that vouchsafed to their predecessors, forty years ago, at Hebron. The enemy had succeeded, by means of the shameless profligacy of an Esquimaux youth,—the depraved son of a worthy father,—in corrupting not a few persons of various ages, and leading them into the way of iniquity. Of these, the majority had to be publicly excluded. May the Lord, in mercy, convince them of their sins, and bring them back to his fold! Two visits from companies of Indians excited much interest for these poor people among the members of the congregation at Hopedale, and the Missionaries at that settlement, who were glad to find some of them not utterly ignorant of Divine truth.

The report of the schools is, in general, satisfactory. The children learn readily, and are greatly encouraged and delighted by the annual distribution, among the most deserving, of the little rewards which are supplied by the bounty of British and Continental friends.

The cargo brought home by the Harmony is rather deficient, sufficiently so to stimulate to exertion and frugality, if not to justify anxiety or apprehension, in the prospect of the charges of the ensuing year. The Lord will know how to maintain His own work, and provide for its necessities.

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LETTERS received by the BRETHREN'S SOCIETY for the FURTHER-  
ANCE of the Gospel from the MISSIONARIES on the Coast of  
LABRADOR.

“Hopedale, July 26th, 1844.

“DEAR BRETHREN,—Joy and gladness filled our hearts, and opened our lips in accents of fervent thanksgiving to our gracious Lord and Saviour, when, late in the evening of the 21st of July, the sound of a distant gun announced to us the approach of the Harmony to our shores. We hastened out of our dwellings to bid

her welcome, and in a short time had the great pleasure to see her cast anchor in our bay, and to take by the hand our friend Captain Sutherland, and the three dear Brethren who have been appointed to assist us in our missionary labours. In fellowship with them, we praised the name of the Lord, for the loving-kindness, power, and faithfulness which he has shown unto his servants, in conducting the ship unharmed, through the ice and the fogs which opposed her progress, and bringing her in safety to the desired haven.

“The perusal of your kind letter interested us much, and led us into serious reflection on many subjects, connected with the earlier history and present state of the mission we are called to serve; we trust also to fervent prayer and supplication at the throne of grace, for a larger measure of those spiritual blessings, of which we and our Esquimaux flocks stand so greatly in need.

“When we review the occurrences of the past twelve months we are filled with grateful astonishment at the mercy and long-suffering, which we have experienced at the hand of our covenant-keeping God. Not the least among His unmerited favours, have been the preservation of our several families from any serious attacks of illness, and the opportunity afforded to our Esquimaux, of following their necessary occupations, with little, if any, interruption. Though the seal-hunt proved anything but productive, they were enabled, by the blessing of God, to secure a sufficiency of the necessaries of life, to keep themselves and their families from want. The capture of a considerable number of cat-fish, afforded at one period a very providential supply.

“A striking, and at the same time, a very instructive and warning feature of our last year’s history, has been the unexpected mortality by which our congregation has been visited. The Lord has been pleased to take from us by death not a few of its members, and chiefly such as were in the prime of life. Their illnesses were for the most part of short duration,—a circumstance which seemed to make a great impression upon the survivors. It was really as if the Lord hastened to take them away, and *that* at a time, when their departure was least expected. Our visits to their dying beds were in general an edification to us; their declarations were humble and contrite, and their hopes seemed firmly fixed upon the Saviour, and His precious merits. Nor has our gracious Lord left himself without witness among the members of our Esquimaux flock in general, but has given many of them to feel the power of His saving gospel. The services at church were for the most part well attended, and the preaching of the word of the cross, and the celebration of the holy sacraments, were accompanied with evident blessing. Several, under the influences of the Spirit of God, came to us, and confessed the transgressions of which they had been guilty, asking, with evident anxiety, what they must do to obtain deliverance from the dominion of sin, and power to lead a godly life. Others who had fallen in the hour of temptation, we had the grief to exclude from fellowship, but were not a little comforted in the sequel to witness the return of these wandering sheep,



and to be enabled to re-admit them to the fold. During the year past, two persons were received into the congregation; one was admitted to the Lord's Supper; eight couples were married; four children and seven adults departed this life. Including the class of new people, our congregation numbers at present 232 persons.

“Last winter, we had a visit from two Indians, (father and son,) who came hither on the 28th of February, in company with a European, from an inlet lying twenty or thirty miles to the west of this place. Their object was professedly to obtain some provisions. These poor people manifest great fear of the Esquimaux, who in turn are disposed to be afraid of them. On visiting us in the Mission-house, we observed that the father had an Indian prayer-book, out of which he read us some passages with much feeling. Our Esquimaux gave them a friendly reception, and supplied them with the necessaries of life out of their own stores. In former times they would have met with very different treatment, the two nations cherishing a deadly hatred as well as fear of each other. The time was, when they sought to do each other every possible injury; but now the Esquimaux is taught by the gospel of peace, to show kindness to the Indian who comes in his way. This friendly disposition our people again manifested, when, on the 24th of March, another company of Indians, consisting of three married couples and their children, (in all 14 persons,) arrived at Hopedale. They had left their effects about an hour's distance from our place, thinking it best first to ascertain, how they would be received. Being greatly in want of food, they proposed to avail themselves of the cod-fishery, intending to return to the West, as soon as it was over. They remained, however, only four days, during which time, they attended the meetings very diligently, and appeared very devout and attentive. Being quartered in three Esquimaux houses, they were hospitably entertained by their inmates, and when they took their departure, were supplied with the needful food. They seemed a very poverty-stricken race, far more so than the Esquimaux; the men were clothed in reindeer skins, the women in left-off European garments; the little children were bound upon little sledges or trays, and were dragged after them. They were very expert runners. In their general appearance they resembled the gipsy tribe.

“The last winter was severe; the spring was raw and cold, with many snow-storms, from the effects of which our gardens have suffered greatly. We are, therefore, looking forward to the autumn with some anxiety.

“Thankful for the gracious help and support, which we have experienced at the hand of our merciful Lord during the past year of service, we desire to commend ourselves and our Esquimaux flock to His further blessing and direction, and to the teaching of His Holy Spirit, remaining ever, in the bonds of brotherly affection, your faithful Brethren of the Mission Conference at Hopedale,

“JOHN C. BECK,

“ZACH. GLITSCH,

“CH. BARSOE.”

## LETTER FROM NAIN.

*“August 5th, 1844.*

“DEAR BRETHREN,—We have been much interested and impressed by the varied and important subjects, which your circular of this year brings under our notice, and we have joined you in cordial thanksgiving and praise to the Lord our God, for all the great things which He hath done in behalf of your Society, of this Mission, and of the whole work committed to the Brethren’s Church in heathen lands. On a review of the history of the past year, and the experiences of various kinds which we have made during its progress, we are constrained to declare, that the ‘mercies of the Lord have been new every morning, and that great hath been His faithfulness.’ Even in trials we have felt His tenderness and love, and have found Him faithful to perform His promises, and to grant us strength sufficient for our day. Last winter, our dear Br. Fritsche was a great sufferer from his old complaint, so much so, as to be laid by from service for ten successive weeks,—a circumstance which distressed him yet more than his bodily sufferings. Though he recovered as spring advanced, and was able to resume his ordinary occupations, he has lately had a relapse, and is again so ill as to be unable even to write letters. For his restoration to health, our earnest prayers are daily offered up. Br. and Sr. Lundberg were also disabled for a season by rheumatic affections, but soon recovered, to our great joy. On occasions like those to which we have adverted, it is pleasant to feel the influence of that brotherly love, which unites the members of Christ’s family, and makes them willing to sympathise in each other’s joys and sorrows, and to bear each other’s burdens.

“In reference to our spiritual charge, we can testify, with humble gratitude, that the word of the cross, which we are commissioned to proclaim, continues to find entrance into the hearts of our people. With few exceptions, they attend the public and private services of the church regularly and devoutly, and are seldom absent from them without obvious necessity. The invitations which they receive at such times, to come to Jesus, and to seek pardon of sin, cleansing from its pollution, and everlasting life, through the merits of His blood and death, are not heard with indifference. Often do they assure us, that the word of God is sweet to their taste, that their souls cannot live without it, and that it proves a real refreshment to their spirits; and the majority give evidence of the truth of these declarations both by word and walk. Some indeed there are, in whom we observe, with grief, that the seed sown in their hearts either fails to spring up or to bear the desired fruit. While, however, we do not wish to complain of the state of our little flock, we can do no other than admit, that there is much of infirmity and defect observable among its members. This remark is particularly applicable to the youth of both sexes, on whose behalf we often intercede with the Lord, beseeching Him that He would visit them with His grace, as he did their-

fathers at the beginning of the present century, and constrain them to inquire what they must do to be saved. The Lord, however, knows best the time for working: may He grant us patience and perseverance, and make us willing to continue to labour, even though we see not the wished-for fruit!

“Our school-children have been diligent in their attendance, and appear generally to have profited by the instructions given them. Several children departed this life, likewise three adults, who testified, that their only reliance was in the merits of Jesus.

“During the past twelve months, sixteen children have been born and baptized, one person has been received into the congregation, four persons admitted to the holy communion, five couples married. The congregation consists at present of 92 communicants; 68 baptized adults and young people; 140 baptized children; to these if 4 unbaptized children and 30 excluded persons be added, the whole number under our care will be 317.

“Our Esquimaux were but scantily provided with food, but through the mercy of God, were saved from actual want. We had ourselves to suffer some inconvenience from the deficient supply of fresh meat, but few hares and ripper (a kind of partridge) being taken. The winter was of long continuance, and, though not one of the very coldest, sufficiently trying to the constitution.

“On the 2d of August we had the joy to see the Harmony arrive with us, and to welcome Br. and Sr. Glitsch, and the Brn. Miertsching and Schött, on whose service, in this country, we pray the Lord to lay his blessing.

“We commend ourselves to your prayers, and remain your faithful Brethren of the Mission Conference at Nain.

“J. LUNDBERG, C. G. ALBRECHT,  
“F. C. FRITSCHIE, C. A. RIBBACH.”

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LETTER FROM OKKAK.

“August 6th, 1844.

“DEAR BRETHREN,—We trust that you do not require the assurance, that we esteem it a real privilege, not only to be associated with you in carrying on the Mission among the Esquimaux race who inhabit this desolate coast, but also to join you at the throne of grace, in fervent prayer for the coming of our Redeemer’s kingdom, both in Christendom and in heathen lands. We are often led to think, that the time of the second advent of our blessed Lord cannot be very far distant, especially when we observe the efforts making by so many of His servants for the spread of His Gospel throughout the world, and the eagerness with which it is listened to by many a poor heathen in every quarter of the world. Even in this cold and desolate region, the beams of the Sun of Righteousness have reached many a heart once darkened by ignorance and superstition, and insensible to everything but sensual indulgence.

Here, too, many a soul has been gained for Jesus, through the simple testimony of His love unto death proclaimed by some of the feeblest of His servants.

“Soon after the departure of the Harmony last autumn, we had the pleasure to welcome Br. Vollprecht, who willingly came from Hebron to our assistance. As you are aware, we were looking forward to Br. Martin’s speedy removal from us, but to our great surprise and joy he began to recover from his long illness about the beginning of November. His recovery continued progressive, and we have now the pleasure to see him restored to health and activity among us. His restoration appeared to us little short of a miracle; and to whose grace and power can we ascribe it, but to His who alone doeth wonders? That he is the Lord of life and death, and that He has alone the right and the power to dispose of His poor servants,—hereof we have of late been often and strikingly reminded. The translation to his rest of our dear and venerable Br. Wied, for twenty years our fellow-soldier in the field of missionary warfare, affected, but did not surprise us; whereas the early and sudden removal of so many young and active labourers in the West Indies filled our hearts with grief, and made us dumb before our Lord, because it was His doing. That He still continues to vouchsafe His blessing to the feeble efforts of His poor servants in this land, we acknowledge to be an undeserved mercy. He has, indeed, watched over the flock committed to our charge, and approved Himself the faithful Shepherd of the sheep, for whom He has laid down His life. Though often tempted, and sometimes straying, He has not permitted them to be separated from Him. Were they all but more deeply impressed by the scenes of Gethsemane and Calvary, we should then perceive in them a more general and earnest desire to ‘forget the things which are behind, and to reach forth unto those which are before, for the prize of their high calling of God, in Christ Jesus.’

“In the beginning of December, we had the pleasure to see nearly our whole congregation collected around us. The children were greatly delighted to be able to resume their attendance on the schools; and, notwithstanding the inclemency of the season, which was marked by an unusual quantity of snow and ice, it was seldom that any of these little ones missed the school. Some of them came, dressed in the clothes and boots of their parents, who were in consequence obliged to shelter themselves from the cold, for a few hours, under their bed-covering of rein-deer skin, or, in the case of the very poorest, under dog-skins, which they had sewed together. On the return of the children from school, it became their turn to go to bed. This make-shift arrangement was partly occasioned by the failure of the seal-hunt in the autumn. In some years, when the number of foxes taken is considerable, they are enabled to help themselves out with the skins of these animals. Owing to the quantity of drift-ice brought into our bay by the north-east wind, but few seals were captured during the depth of winter; yet few of the individuals under our charge, amounting to

nearly 400 of all ages, suffered actual want, and none of them was compelled to go to the trout-pools, lying at a considerable distance from our place, in search of food, as we had it in our power to supply them with dried cod-fish out of our store.

“The services at church were, for the most part, well attended, and in many, we had the joy to perceive traces of a real work of the Holy Spirit in their hearts. The death-beds of several who departed by means of a kind of influenza, afforded evidences of the power of Jesus to save ‘all who come unto God by Him,’ even such as had grown gray in the service of sin. The administration of the sacraments and the confirmations were seasons of especial blessings, and much emotion was perceptible during the solemnities of the Passion-week and Easter. At the examination of our 140 school-children, it appeared that there were about 60 who could read with tolerable flucncy, and many who had learned to write a very legible hand. The younger children could repeat many texts of Scripture and verses of hymns; and we rejoice in the hope that these will prove, through the Spirit’s teaching, a seed destined to bring forth fruit in after years. In general, the children were diligent in learning, to which they were not a little impelled by the hope of a little present at Christmas. Our kind friends can scarcely imagine the pleasure which is produced, by the distribution of the very useful and acceptable trifles which they send us for this purpose.

“Through the benevolent aid of the Bible and Religious Tract Societies, we have it now in our power to supply our people with the means of daily edification, during their long hunting and fishing expeditions, extending to a distance from us of more than 200 English miles.

“You allude to the progress of our Esquimaux in civilization; this also we must ascribe to the influence of Divine grace upon their hearts. For when a rude heathen is convinced of his lost condition, and attains to some degree of knowledge of himself and of Christ, his Saviour, he never fails to perceive the comfort and propriety of cleanliness. It often gives us pleasure to see the Esquimaux women washing their own and their families’ clothes in the neighbouring rivulet, which is generally effected by treading them with their feet and wringing them with their hands; soap they seldom use. Most of our people are now accustomed to wear shirts and other under-garments. Considering the life they are compelled to lead, we are often surprised to see them looking so cleanly and tidy, especially at church. In the spring of the present year, they were again far from successful in seal-catching, but the capture of ten walrus made some amends for this failure. The Esquimaux have, for the most part, enjoyed good health, nor has any serious accident befallen them, though several had their kayaks upset and torn by the walrus which they encountered.

“We have still to mention, that, on the 3d of March, we were favoured to baptize our last candidate for baptism, a young girl, who for some time had given evidence of her having received a

deep impression of the love of Jesus to sinners. During the year past, five persons were received into the congregation, and seven admitted to the holy communion. These dear souls, with our whole flock, consisting, at the close of 1843, of 394 persons, among whom 165 were communicants, we commend to your faithful remembrance at the throne of grace; remaining your affectionate Brethren,

“G. F. KNAUSS,      G. HERTZBERG,  
 “A. FREYTAG,      J. T. VOLLPRECHT,  
 “FRED. MARTIN.”

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LETTER FROM HEBRON.

“August 20th, 1844.

“DEAR BRETHERN,—We thank you affectionately for all the assurances and tokens of cordial interest in the prosperity of this Mission, which we have once more been favoured to receive at your hands. Gladly would we send you in return such a report of the spiritual state of our Esquimaux congregation, as might afford you pleasure and encouragement; but this, alas! it is not in our power to do. Too many of its members, regardless of the warning voice of the Holy Spirit, and of the exhortations of their teachers, have yielded to the temptations to which they were exposed, and been entangled in the snares of Satan. Their transgressions have been of such a nature, that we have been obliged to exclude the majority, to the number of thirty individuals, from the congregation, not without the deepest sorrow, and the most earnest prayers to the Lord, that He would have mercy on these poor straying sheep, convince them of their sin, and, in His own time, bring them back again to the fold; and the past experience of His mercy and faithfulness leads us to hope, that He will answer our humble supplications. The chief instrument in the hand of the great enemy, for the seduction of so many of our poor people, has been a young man, named Abel, the depraved son of our worthy assistant Rénatus, whose misconduct and evil influence, especially among the young and unwary, have been for some time past a source of great uneasiness to us. He has been guilty of acts of dishonesty and violence, of which we have hitherto scarcely had an example among the baptized Esquimaux, and many of the younger members of our flock have been seduced by him to the commission of offences of the gravest character. These distressing occurrences have made a mournful impression on the faithful members of the congregation, and, we trust, have led them to stricter self-examination and greater watchfulness. By *their* diligent attendance on the means of grace, and generally consistent conduct, we have been much comforted and cheered; nor have we been without abundant proofs, that our gracious Saviour has accompanied with His blessing the preaching of His saving Gospel. A married woman, who had been excluded

from fellowship, became anxiously concerned about her spiritual state, during the progress of a long and painful illness. On being reminded of the love of Jesus to sinners, and exhorted to turn to Him with all her sin and misery, she covered her face with her hands, and cried out with a flood of tears, 'Oh, that Jesus would indeed have pity upon me and forgive me my sins! for I have grievously transgressed against him.' She continued thus to cry for mercy, and we have reason to hope, that she was plucked as a brand from the burning. The death of this poor sinner is the only one which has taken place during the past year in our congregation, which consisted, at the close of 1843, of 213 persons, inclusive of 67 communicants.

"The children in our schools generally afforded us pleasure: indeed, we believe that we should have little cause to complain of their negligence or misconduct, were we properly supported by the authority of the parents; but many of these, especially such as have been brought up in heathenism, are still so foolish as to think it hard, when their children are reproved or punished for their faults, or omitted in the distribution of the rewards which we have at our disposal.

"In our Mission-family, we have experienced the manifold help and blessing of the Lord. On the 14th of September, Br. and Sr. Erdman were rejoiced by the birth of an infant son, who received in baptism the name Frederick. With slight exceptions, the blessing of health has been vouchsafed to us, and we have been enabled to perform our allotted work. Our dear Br. Morhardt, however, finds himself reluctantly compelled, by increasing bodily infirmity, to retire from the service of the Mission, to which the last thirty years of his life have been devoted. Both himself and his dear wife, who has laboured with him for the last twenty-one years, carry with them the affectionate regard of all their fellow-servants, with whom they have lived and laboured in true unity of spirit. Br. and Sr. Glitsch, of Hopedale, have been called to supply their place. They arrived with us on the 29th instant, with the single Br. Caspar Schött, and received a hearty welcome from us. Br. and Sr. Erdman set out for Nain on the 9th of August, in our Mission-boat, the Union, and, we trust, have reached that place in safety.

"The past winter was snowy and tempestuous, though otherwise not severe. On the 10th of December, our bay froze; and, on the 4th of July following, it was again open, the ice having been broken by a heavy swell from the sea-ward. On the 24th of the same month, we had the joy to bring safely into our harbour two floats of timber, felled at Nappartok, which were towed in by two large boats. For this supply we were truly thankful.

"Requesting a continued interest in your prayers, we remain your affectionate Brethren,

"J. L. MORHARDT, J. MENTZEL,  
"Z. GLITSCH, C. SCHÖTT."

## IV. GREENLAND.

EXTRACT OF A LETTER FROM BR. C. A. ULLBRICHT.

*“New-Herrnhut, June 29th, 1844.*

“DEAR BROTHER,—I received your kind letter in Copenhagen, when I arrived there in my way to this country. I wish that it was in my power to answer it circumstantially, but almost ever since my return to this place, I have been suffering so severely from inflammation of the eyes as to be disabled from much writing. I cannot, however, refrain from calling upon you to rejoice with us, that the Lord has brought us in safety to our beloved Greenland, our second ‘fatherland,’ and to our cherished post of duty. I shall not soon repeat my request for leave to visit Europe, for I feel that a residence of many years in a land, and amongst a people so cut off from the rest of the world, as are those with whom we are connected, tends to unfit one for much intercourse with civilized society. I will, therefore, gladly lay my bones among the dwellers on this barren shore, where there are stones enough to cover them. I am thankful to report, that the operation to which I submitted in Germany, for the restoration of my hand, was eminently successful, and I have now nearly the free use of it. I cannot, however, say, that my general health was as good during the winter that I spent in Germany, as it had been for many previous years in Greenland. I caught frequent colds, and at Kleinwelke, was so ill with an attack of influenza, that I began to doubt, whether I should ever see this country again. As the Lord has nevertheless been pleased to restore me to the scene of my pleasant labours, it is my prayer to Him, that He would give me grace to perform my allotted work with humility and faithfulness.

“On the 1st of June we reached the neighbourhood of Lichtenfels, after a favourable passage of thirty days. Though our Brethren and Sisters had a very short notice of our approach, they were on the shore with a company of Greenlanders, to welcome us in the usual manner, with the singing of hymns. Our little Amelia, whom we had left behind us, we received back safe and well, thankful for all the mercy shown her, through the kind and parental attentions of our dear Br. and Sr. Tietzen. During our halt of several days at Lichtenfels, a thaw took place, which enabled us to pursue our voyage to New Herrnhut on the 6th instant, in a woman’s boat. We arrived at that place at 4 o’clock in the morning of the 8th. Entering the Mission-house as quietly as possible, while our Brethren and Sisters were asleep, we laid little Amelia in her own crib, and were ready to welcome our fellow-servants with a cheerful ‘Good morning,’ as they successively made their appearance. You may imagine the gladness which filled our hearts at this happy meeting.

“We were thankful to learn, that, during the year past, all our



Brethren and Sisters had enjoyed good health, with the exception of Sr. Herbrich, who had been some weeks ailing. The same blessing had been also vouchsafed to our Greenland flock. Among the latter, want of food prevailed, however, to a considerable extent, rendering an amount of relief necessary, which nearly exhausted our charity fund; at present our Greenlanders have a sufficiency of the necessaries of life, and the season of distress has passed away. Oh, that they were more disposed to profit by the experience of the past!

“The preaching of the Cross has anew proved itself to be ‘the power of God unto salvation,’ whereof cheering evidence has been afforded by the happy departure of several of our oldest and most experienced members. Their comfort in sickness, and their hope in death, were derived simply and solely from the merits and death of Jesus. Both church and school continue to be well attended, and the newly-printed books are diligently and profitably used in the families of our Greenlanders. For these precious gifts we are under the deepest obligations to our British friends. We commend ourselves, and our Greenland flock, to your affectionate remembrance and prayers.”

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LETTER FROM BR. J. F. D. TIETZEN.

“*Lichtenfels, June 29th, 1844.*”

“DEAR BROTHER,—In answer to your remarks, on the diminished amount of the special contributions for purposes connected with the Mission in Greenland, which is observable in the accounts of the two last years, I beg leave to state, that, while we cannot be surprised at the reduction in question, we should be sorry if our friends were to conclude that we have no longer any need of their benevolent aid. The enlargement of the dwelling-house and the construction of a school-room at Lichtenau, have proved very expensive; and towards the considerable outlay hereby occasioned, we would gladly receive a little help also from our esteemed British friends.

“While our-dear Brethren and Sisters in the West Indies have had to mourn over the loss of faithful and approved fellow-servants, we have been tried by afflictive providences of a somewhat different character. In the months of January and April last, two worthy Greenland Brethren, fathers of families, lost their lives upon the ice, making a total of five Brethren who had perished in this manner within a period of nine months. So serious a loss of life had probably never been known before in this congregation, and it excited universal sympathy and much active benevolence. In the months of February and March, there prevailed a great want of the necessaries of life among our people, owing to the failure of the seal-hunt; so much so, that many of them had, for days together, to subsist upon sea-grass, muscles, and even old pieces of

seal-skin. Though the factor at the Danish colony kindly rendered us every assistance, in alleviating the necessities of the poor people, the distress which prevailed was at one time truly heart-rending. Great, therefore, was our thankfulness to the Lord, when, in the beginning of April, he sent an abundant supply of fish, and thus put an end to the general destitution. Since that date, they have not known what it was to be in want. At Christmas, we had the joy to see nearly all our Greenlanders from the out-stations assembled around us, to whom the celebration of this festival proved an especial means of grace, as they themselves testified. At Easter, this satisfaction was denied us, as both the state of the weather and the prevailing dearth prevented their reaching us. The more fervently did we commend them to that gracious Saviour, whose presence can make amends for every privation. In the course of last summer, the building of our school-house was completed; it is now a real ornament to our little settlement. May the object of its erection be fully attained!

“Your remarks and inquiries on the subject of our annual troublesome collection of brushwood for fuel, I have read with interest. It is right, however, to inform you, that to some of our number, this occupation is less laborious and unpleasant than to others; and, further, that these are of opinion, that the operation of sawing and splitting the timber, that might be sent for this purpose from Copenhagen, would be more trying to them than the gathering of brushwood. And I confess, that I would myself rather spend a fortnight in our Fiorde thus employed, than be occupied part of every day, for four, or even six weeks, in splitting drift-wood, as was often necessary at New-Herrnhut. How long the supply of brushwood will last, or be at all accessible to us, we know not, nor are we disposed to be over-anxious about it. For this want, also, ‘the Lord will provide.’ From our Brethren and Sisters in Lichtenau and Frederieksthal we have received pleasing accounts. During the past winter they enjoyed good health, and their Greenlanders suffered no want. In the middle of May, a second story was to be added to the Mission-house at Lichtenau.

“The good health enjoyed by our people during the past year, was a subject of the greater thankfulness, as the summer proved very wet, and the winter very cold. For several years past, scarcely any drift-wood has visited this part of the coast; but within the last fortnight such a quantity has made its appearance, that the Brethren Kögel and Hasting have gone out among the islands to collect what they could. Our short Greenland summer makes it necessary for us to endeavour to do a great deal of work in a very limited time. Last winter such a quantity of snow fell, and covered the ground so long, that it was June before we could undertake any out-of-doors work. Even our gardens remained unsowed and unplanted till the middle of that month.”

## LETTER FROM BR. VALENTINE MÜLLER.

*“Lichtenau, August 20th, 1844.*

“DEAR BROTHER,—I gladly take pen in hand, for the acknowledgment of your kind letter of the 18th of March, although it is still very doubtful, whether the ship which trades with South Greenland will be able to return to Europe this year, as she has been hitherto prevented from reaching the colony of Julianenhaab, by the immense quantity of drift-ice which blockades the coast. All that you communicate, relative to the progress of the Lord's work, in your own and other lands, has interested us greatly, and called forth our gratitude to our gracious Lord. For the kind and sympathizing share which your countrymen continue to take in the prosperity of this Mission, we beg, once again, to express our warmest thanks.

“I am happy to be able to inform you, that the use of the Psalms and the ‘Scripture Narratives,’ in Greenlandish, which we owe to the liberality of our British friends, tended, during the whole of last winter, to produce new life in our schools, and in the families of our Greenlanders. Whoever obtained possession of one of these books, considered himself highly favoured. Often, when I paid an unexpected visit in one of the houses, I had the pleasure of hearing the inmates reading aloud to each other out of these books, and engaging in conversation on the subjects of which they treat. The same was the case in the schools. In the girls' school, not a few presented themselves, who had already ceased from attendance, earnestly entreating to be received again as pupils, that they might profit by the instruction, now, for the first time, afforded. I the more readily complied with this request, as we have no Sunday or evening-school here to which such pupils could be admitted. The number of scholars being hereby inconveniently augmented, I availed myself of the help of my wife, who readily consented to pass from one and a half to two hours with me at a time, in the cold apartment which we are obliged to use for this purpose,—a somewhat trying duty to a female. To the people, this new arrangement seemed to afford great pleasure, and they attended all the more diligently. Another improvement has been introduced into our school-system, by the separation of our pupils into two divisions, according to their proficiency, for each of which a particular time of instruction is appointed. This arrangement has already been attended with the best effects.

“Of our congregation generally, I may venture to say, that it has experienced, through our Saviour's grace, a sensible increase of spiritual life during the past year. The services at church, and the various meetings for edification were diligently attended by the inhabitants of our place, and the numerous out-dwellers gladly availed themselves of the means of grace which were brought within their reach, through the instrumentality of the native assistants, or by the occasional visits which we were able to pay them, or which they made to the settlement, especially at festival seasons.

In the course of last autumn, I myself visited every part of the district, in which members of our congregation reside, and found much cause for thankfulness and joy in my intercourse with them; at the same time we must acknowledge that the people whom we are called to serve are a poor and very defective flock, with whom our merciful Saviour has to exercise great patience: a true Israel in the desert.

“With the enlargement of our dwelling-house, we are already so far advanced, that my wife and myself have a prospect of occupying one of the new apartments before winter. The work will, however, scarcely be completed, before this time next year. Considering the durability, and superior style of the building, we hope that it will not bring too heavy a charge upon our Mission-fund, particularly as the King of Denmark has presented us with a donation sufficient to defray the expense of transporting the materials from Copenhagen, amounting to 840 Danish rix-dollars.

“Our church, which is fifty feet long, and thirty wide, and ten in internal height, cost only eighty dollars, as the late Br. Jacob Beck assured me; hence you may form some judgment what kind of a building it is. About fifteen years ago, we had to strengthen it, by the application of wooden pillars both within and without, and thus it stands at the present day. That we are unable to heat our places of worship in this country, is owing to the prevailing scarcity of fuel.

“We have here neither trade nor ships, as you are aware, and our existence depends altogether upon the mercy of our God, and on the benevolence of our dear Christian friends.

“Last winter, we were busily engaged with the revision of the Greenland New Testament, which important work, we hope, ere long, to bring to a close, the MSS. will then be forwarded to you.”

“September 15th.

“On the 4th of this month, the southern ship at length reached our neighbourhood; and we had the pleasure to receive the various articles destined for our use. Among them, we found several packages, containing valuable presents, from our dear Scottish friends, especially those in Edinburgh, a place which I never think of without emotions of pleasure and gratitude. May the Lord abundantly reward them, for all the kindness shown to his poor servants.”

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## V. SOUTH AFRICA.

EXTRACT OF THE DIARY OF SHILOH, FOR THE YEAR 1843.

*New Year's Day* was a day of distinguished blessing to us; we powerfully felt the nearness of the Friend of sinners, and our hearts were lifted up to Him in joyful confidence, believing that this year, also, He would magnify His mercy towards us.

On conversing individually with the candidates for baptism and the new people, in the first days of the month, while we were sorry to perceive in many of them great indifference to spiritual things, we were much encouraged and comforted by the declarations of others, who were evidently concerned on account of sin, and desired reconciliation with their Creator and Redeemer, and deliverance from the power of sin through His blood-bought merits. Thus the Fingoo Gwazella said, "I have been a great malefactor and murderer, and must have died without hope, had I not been told, that Jesus Christ has shed His blood even for sinners such as I am. Formerly, I knew nothing of God, my Maker, nor of Jesus Christ, His Son, who came into the world to save sinners. I lived like a beast of the field, till I came to this abode of peace, where I hear the sweet words of Jesus' love to sinners, which give relief to my troubled heart."

*January 26th.*—The Brethren Bonatz and Kschischang paid a visit to our little flock at *Brak-kloof*, which is about an hour's journey with a good horse. Our people were much delighted to see them, and begged, that they might have a meeting there occasionally, as several of them could not get often to Shiloh, and the sick and aged, not at all. It was, therefore, determined, that there should be preaching there every three weeks.

In *February*, our Sisters were very busily employed in drying peaches, of which we had a most abundant crop, many of the trees having their branches broken by the rich burden. A large quantity were left to rot on the ground, though all the inhabitants of the settlement were invited, to take what they liked. Our vines, too, are loaded with the finest clusters, many of them weighing upwards of three pounds. The whole plain is one green meadow, where the cattle of the settlement, amounting to at least 3000 head, revel in the most luxuriant pasture. Thus has the gracious hand of our God transformed, in a few weeks, a barren desert into a very paradise. Might but the power of His new-creating Spirit produce a similar transformation, in the dry dead hearts of the heathen inhabitants of our place and neighbourhood! Here, alas! the prospect is yet but gloomy. Two of the neighbouring Tambookie captains, Nila and Gwetsha, are at variance, and reports reach us daily of their mutual depredations and murders. May the Lord preserve our Tambookies from being entangled in these feuds, for which the contending parties have not failed to offer inducements!

*21st.*—Seven of our Hottentots rode off in search of two horses which had been stolen from the grazing-ground. They followed the track far into Caffraria, till they found the animals in a kraal. The Caffres gave them up at once, and nine oxen besides, as compensation for trouble and loss of time.

*April 1st.*—The foundation-stone of a new dwelling-house was laid, and we implored the Lord, to lay His blessing on the work, and make this house a Bethany, where He could visit with complacency, and shed abroad His peace in the hearts of His servants

and handmaids. It is intended to fit up the old building for a school-house, which is much wanted.

2nd.—Br. Kschischang visited at Brak-kloof. A number of Tambookies were present on this occasion, and wished to hear the word of life. As one of them understood Dutch, an address was held to them after the preaching, the Tambookie acting as interpreter.

To-day, the first public collection for the Missions was made at Shiloh. A married pair had some time before brought us the liberal donation of fifty Cape dollars. Now an opportunity was given to all, to contribute their mites at the church-door. It was affecting, to see young and old pressing towards the boxes, with countenances beaming with joy. May they all be deeply and abidingly impressed with the truth, that it is more blessed to give than to receive! Being afraid that our Tambookies might misapprehend the object of this collection, we determined to delay the matter for the present, with regard to them. Many of them, however, came to ask, why we had deprived them of an opportunity of aiding in the extension of Christ's Kingdom. Next Sunday, therefore, we made *their* collection, and were delighted to see, how joyfully they cast in their mites into the treasury of God.

14th.—Eighteen persons were set apart in our Mission-conference for advancement in church privileges. Amongst the five, admitted as candidates for baptism, was a Tambookie, whose wife was already baptized. Ever since her conversion, it has been her most fervent wish and prayer, that her husband might experience the same blessed change, which had taken place in her own heart, through faith in a crucified Saviour; but, as he still continued his old heathenish habits, she was greatly dejected, and said to him one day, "You and I can no longer live together. You do not understand what I say, and I have no pleasure in what you say and do. I would gladly speak to you of what the Lord Jesus has done for sinners, but you will not listen to me. I will build another house, and leave you; but I shall not cease to love you and to pray for you." This brought him to reflection. He wept over his sinfulness, expressed a sincere desire to be delivered from his sins, and requested permission to become a candidate for baptism. His wife was exceedingly rejoiced at it, and her mouth overflowed with thanksgivings to the Lord, for the mercy shown them.

The meetings in the *Passion-week* were well attended, both by Hottentots and Tambookies; and we have good reason to believe that the contemplation of our Saviour's sufferings and death has made a deep and abiding impression, which, like seed falling on fruitful ground, will spring up in time, and bring forth a rich increase.

June the 20th was the general quarterly speaking with the new people, candidates for baptism, and excluded persons. It was cheering to trace in many of them, especially Tambookies and Fingoes, who had hitherto been totally unconcerned about their souls, that salutary fear, which none but the Holy Spirit can

awaken in the hearts of men. It is not uncommon now to see parties of them assembling on the Sundays to converse on what they have heard in church. They encourage each other to forsake their sinful practices, and devote soul and body to their crucified Saviour. Sometimes, also, they draw a comparison between their present state and their former heathen darkness, when they knew nothing of the God of love, who created them and redeemed them with His own blood, from the slavery of sin and from eternal death; and their mouths overflow with praises and thanksgiving. Thus the Lord strengthens our drooping faith, when we are cast down by the sight of numbers who are still dead in sins and trespasses, and have no wish to understand God's word.

*July 16th.*—The whole congregation assembled to witness the examination of our infant-school. It was a heart-affecting sight to see above eighty of these little ones, neatly clad, gathered together on this occasion, and to hear them repeat the praises of the Lord. They answered questions with great readiness, on all the subjects in which they had been instructed; and the congregation thankfully acknowledged the blessing, which the Lord had laid on the labours of Br. Lemmertz for their benefit.

*August 10th.*—We conversed with our communicants in companies, and they expressed themselves with child-like openness. Thus, when we spoke of the love which is learned at the cross of Christ, as the only thing which can unite our sinful hearts in unfeigned brotherly love, as our brethren at Herrnhut so blessedly experienced 116 years ago, a Tambookie said, "Yes; *that* I know from my own experience. Before I was acquainted with the love of Jesus Christ, I, like the rest of my tribe, hated the Fingoes and Sootoos, and they hated us in return. Now I feel an inexpressible love for Benjamin, who is a Fingoo, and Joseph, who is a Sootoo, and for all who love the Lord Jesus Christ. My heart has no such drawing towards my own brothers and relations, who are still heathens, as it has towards these my former enemies." Social prayer was spoken of, as a blessed means of growth in grace, on which a Hottentot Brother testified: "I formerly lived very unhappily with my wife, and we could not bear with each other; but since we have learned, by the grace of God, to bow our knees together before our Saviour, our mutual love has increased from day to day; and should any interruption of our harmony take place, it is speedily removed.

*Sept. 1st.*—At their own request, twenty-two Tambookies and Fingoes, of different ages and sexes, received permission to live on our place.

*2d.*—The Rev. Mr. Shaw, Superintendent of the Wesleyan Mission at Graham's-Town, and the Rev. Mr. Calderwood, of the London Missionary Society, paid us an agreeable visit.

On *Sunday, the 3d*, Mr. Shaw preached, in Dutch, an impressive sermon on 1 John, ii. 28, "*And now, little children, abide in Him,*" &c. A deep fall of snow on the Kat River mountains, through which they had to pass, obliged our esteemed visitors to

prolong their stay till Thursday. We were by no means sorry for this detention, as we felt a cordial union of spirit with these faithful servants of Christ. At parting, they promised to bear us and our flock in frequent remembrance at the throne of grace. Mr. Shaw left a donation for the benefit of the Mission.

*Nov. 20th.*—We moved into our new dwelling, and on the following Sunday had a cheerful love-feast with all those of our people who had assisted in the building. Our old dwelling-house, having been refitted for an infant-school, was solemnly set apart for that purpose. After some appropriate verses had been sung, Br. Lemmertz, in an impressive prayer, implored the benediction of the Divine Friend of children. The whole company then walked in procession, singing hymns, from the school to the church. The building answers exceedingly well for its new destination, being light and capacious enough to admit the Tambookie children, who were previously excluded for want of room.

*Dec. 31st.*—Words cannot describe what our faithful Saviour has done for our congregation at Shiloh, in the course of the past year. He has drawn our hearts perceptibly to Himself, with cords of love, and blessed us, as He hath promised.

“ Might every pulse thanksgiving beat,  
And every breath His praise repeat.”

At the close of the year 1843, the Hottentot congregation numbered 82 baptized children, 15 new people, 5 candidates for baptism, 28 baptized adults, 57 communicants, and 5 excluded; total 193 persons, 17 less than last year.

The Tambookie congregation consisted of 11 communicants, 13 baptized adults, 18 baptized children, 34 candidates for baptism, and 320 new people; total 401, 7 more than last year. Together 594 persons.

We commend ourselves to the affectionate remembrance and prayers of all who love the Lord Jesus Christ, both in the old and new world.

J. LEMMERTZ,      A. BONATZ,  
H. KSCHISCHANG.

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LETTER FROM BR. C. K. KÖLBING.

*“ Genadendal July 8th, 1844.”*

“DEAR BROTHER,—I agree with you in considering it highly desirable, that at every station, one Brother, at least, should understand English, and be able to speak it; and to prove to you, that *we* are anxious not to forget what we have learnt, I would mention that the Brn. Gysin, Kühn, and myself, have fixed on a portion of the week for English conversation: and that one evening every week, Br. and Sr. Kühn come to read and translate English with me; and we would have more of these exercises if we could spare the time. I hope you have received my letters of October 20th, 1843,



and February 18th, and also a few lines from Groenekloof, of April 27th, in which I requested you to read my letter to our Mission-Board inclosed, giving report of my visit in Cape-Town, and my audience of our new governor, Sir Peregrine Maitland. Since that time, we have had no intelligence from the *Groenekloof* station. I found Br. and Sr. De Fries seriously indisposed, as they have been for a long season. Br. De Fries was superintending, as far as his health would allow, the building of a water-mill, besides settling disputes and complaints among the people. At *Elim*, all the Missionaries were well. The Brn. and Srs. Bonatz and Schärf arrived at Shiloh April 9th, where they had long been anxiously expected. Our own congregation is still increasing in numbers; this perpetual increase obliges many of our people to go to a considerable distance in search of employment, and some are at work so far off, that they cannot come home every Sunday, which is a great hinderance to their improvement. Passion-week and Easter were seasons of renewed blessing to our flock, and such numbers attended the meetings, that the appointed services had often to be held in the church and in the school-room at the same time. Br. and Sr. Kühn spoke individually with the baptized and candidates for the communion; and Br. and Sr. Gysin\* with the new people and candidates for baptism: 28 were appointed candidates for that ordinance; 12 as candidates for the holy communion; 13 for confirmation; and on April 8th, 22 adults were baptized, and 6 persons received into the congregation. On June the 14th, the Holy Sacrament of baptism was again administered to 14 adults; 5 were appointed candidates for it; 15 for the communion, and 16 for confirmation. This year, we yielded to the solicitations of the single Sisters, and permitted them again to celebrate the memorial-day of their choir; and we had the impression, that many of them really entered into a covenant, on that occasion, to live alone for the Lord. But, alas! there are also experiences of a contrary kind, instances of levity and sin amongst them, and of opposition to the rules of the congregation.

“Br. Teutsch has had an attack of rheumatism, but, through the Lord’s mercy, he is fully recovered; all the other Missionaries are well. I forgot to mention, that the likeness of your dear father, along with the portraits of Zinzendorf, Spangenberg, and our first Missionaries, now adorns the walls of our dining-room.”

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## VI. WEST INDIES AND SURINAM.

### JAMAICA.

#### EXTRACT OF LETTERS FROM BR. PFEIFFER.

“*New Fulneck, August 14th, 1844.*”

“DEAR BROTHER,—Since my last, we have had the pleasure to welcome Br. Edwin Ebenezer Reinke, younger Brother of Br.

Amadeus Reinke, who arrived on the 6th of July, from Nazareth, Pennsylvania. He is appointed teacher and assistant Missionary, and has accepted the charge of the Fairfield day-school, which, for want of a suitable teacher, has come to a very low ebb; but we have no doubt, that through Br. Reinke's instrumentality, it will soon regain the character which it had, while under the superintendence of our late dear Br. Blandford.

"You will feel interested in hearing, that Br. Daniel Steinhauer has, at last, found his way to us. He accidentally fell in with Br. Edwin Reinke, who had been one of his pupils in America, at Kingston. Both came down together, and Br. Steinhauer has been for several weeks assisting in the day-school at Bethany. Thence he accompanied Br. Buchner to New Carmel, and was present with us at the celebration of the Lord's supper, on the 13th of August. For many years, we have not been able to meet together on this great memorial-day of our church; but as our conference was appointed to be held only a week later, I proposed to the Brethren, to assemble for the celebration of that festival. The idea seemed to give general satisfaction, and our whole company were present, with the exception of Br. Heath, who, to his and our grief, was prevented attending by the sudden illness of his dear wife. The Lord was truly in the midst of us, and owned the gathered few, while, in mutual love and harmony, we renewed our solemn covenant with Him.

"On the following day, we held our conference, when Br. Steinhauer received the temporary appointment above mentioned. The financial state of the Refuge-school appeared to be very discouraging. We, in consequence, urged upon the Ladies' Committee, to hold a meeting, to take into consideration the state of the funds, and the proposal being agreed to, one was appointed for the 15th instant. Our Brethren, returning from conference, met here to be present, but only the secretary of the committee attending, nothing, of course, could be done.

"On the 20th of June, Br. Kieldson was suddenly attacked with fever, which alarmed us much; in the course of the week, he grew worse, and we sent for the doctor, who advised Br. Kieldson to remove to the mountains. On the 6th of July, he and his wife went up to New Carmel, and soon after Sr. Kieldson was taken very ill. I arrived there that afternoon, on my way to Irwin-hill, and was not a little alarmed, to find her in such a state. We were so far from the doctor, that we were obliged to try what we could ourselves do, for the relief of our suffering sister, and the Lord heard our prayers, and blessed the means resorted to. After a fortnight's sojourn in the mountains, both Br. and Sr. Kieldson were able to return to their post. But the Lord saw good to inflict another wound, soon after their arrival, by taking to Himself, on the 6th instant, the soul of their dear infant, after only three days' illness. Severe as the trial is to them, yet they are resigned to the Lord's will, and can say, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.'

“Our Normal school, at Fairfield, has engaged our serious attention, at our last two Mission-conferences. At present, there are only two pupils in it, certainly not a sufficient number to occupy the time of a really qualified teacher. Our first object, therefore, is to bring the number up to ten or twelve, but not to exceed the latter number.

“On the 2nd of August, we held the examination of our day-school, at which several of the parents of our scholars were present. The progress they had made, under the care of our dear Br. North, was gratifying. They had, afterwards, a love-feast, and then assembled once more in the school-room, where a few rewards were distributed among the most deserving.

“I inclose you this time the returns of our congregation, which should have been done sooner, but I was not able to get them together, and even now several are wanting.

“The cottage-land near New Eden is to be surveyed on the 27th; it would have been done before, but the surveyor was ill. I hope to be there myself, to arrange all other matters about the building. The lime-kiln is nearly finished. Timber is very scarce, and we think, therefore, (as stone is plentiful on the spot,) to build a rough wall. The building is to be 40 feet by 16, with two rooms, a hall, and a piazza before the house. The roof of the old New-Eden Chapel is fast going to decay. On my former visit, I had it repaired a little, but very little could be done with it. On the same day, two of the New-Eden congregation gave a day, and cleared all the grass-pieces; we were pleased with their willing spirit. Br. Spence has seen the foundation of his new dwelling-house finished, and the frame will no doubt be ready soon. This reminds me to request you, on his behalf, to solicit the Religious Tract Society to bestow upon Bethabara the gift of a small library, which they kindly granted to most of our West Indian stations.

“Br. Heath’s last letter to me of August 13th contains the following passage:—‘The result of our speakings, since the last conference, has been encouraging. Many Brethren and Sisters have been advanced in church-privileges. We enjoyed a very blessed celebration of the festival of the 1st of August. The first meeting of prayer and praise was at six o’clock, A. M.; public service at eleven o’clock; afterwards a love-feast, in the latter part of which four of the Helper Brethren spoke in a very edifying manner. These are our encouragements; but we have also to complain. We cannot get attendance at evening-meetings, not even the monthly Missionary prayer-meetings; and in the case of many, we fear, that a spirit of worldly-mindedness, and consequently a want of the life of God in the soul, is the cause of it. In visiting their residences, I find a glad welcome, and great pleasure in attending a morning-service. Young and old, the strong and the weak, will flock together, and listen with delight to the word of God. This I take as some compensation for the lack of evening-meetings.’”

“ September 18th.

“ MANY persons are led to believe, that negro-schools require no farther assistance. But could every Christian philanthropist see what is the matter of fact, he would soon become convinced of the important truth, that the full time for withdrawing from this field of benevolent exertion and usefulness, has not yet arrived. It is true, our labouring population is free, but, owing to a variety of circumstances, our schools have sadly fallen off since emancipation took place. Many of the parents do not appreciate the blessing of education; this is a mournful truth. But what is to be done? Are the children to be deprived of instruction, on account of the parents' negligence? Where school-fees are demanded, the children are, in many instances, induced to neglect attendance at school, and the natural consequence is, that, wherever you go, you find in the dwellings of the settlers, from fifty to eighty children frequenting no school. When you inquire, why they are not sent to school, the reply is, ‘ We cannot find means to pay the school-charges.’ In some cases, it is a true statement, but in many, it is negligence, on the part of the parents. At present, this is a subject which perplexes and grieves us much. Oh! that the Lord would put it into the hearts of many of our Christian friends, to come forward as of old, and aid us in this work of benevolence.”

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LETTER FROM BR. J. H. BUCHNER.

“ Bethany, August 22nd, 1844.

“ MY DEAR BROTHER,—It gives me much pleasure, to see the number of our Mission-conference again complete; indeed, more so than at any previous time; only we are rather too many beginners, and want a few more experienced Brethren among us.

I proceed to give you some further account of our Mission at this place. You will remember that we are now at Bethany. This establishment was begun to be built twelve years ago. At that time, we were glad to accept any offer of land, ever so rocky and unfit for building, if it was only in a populous district. Such was the case here. The six acres given to us were on a steep declivity, and so rocky, that no beast could walk over it. I believe, that to construct the road approaching to it, about 200 yards, cost nearly 100*l.*, and the mason-work required, on account of the unevenness of the ground, is of such extent, that our church and house appear very grand indeed. I have often thought that it is too fine a building to suit our Mission; however, when I consider the place it stands upon, I hardly see how it could have been built otherwise. The labour and assistance the congregation has given towards it have been very great, otherwise it would never have been built for the moderate sum it actually cost. We are full 2000 feet above the level of the sea, and before us opens a very extensive prospect upon the opposite mountain-ridge, on the top of which

lies Maidstone quite plain before our eyes ; but, as far as our eye ranges, only here and there a house is to be seen, the rest appears an impenetrable wood, with here and there a pasture. When this church was built, large estates with hundreds of people surrounded it. Now it is very different ; dissatisfied with the amount of rent demanded, or impelled by a desire to be independent, hundreds have left the estates and settled on a mountain about six miles off, where they have established a large village. To the north, about two miles from us, a larger negro village is to be found, thus it happens, that the church stands from six to seven miles' from the greater part of our congregation, which extends about twelve miles on each side of us. But there is a firmness of attachment in the negro mind, which makes him cleave close to what he once loved. Though ever so far removed from the house of God, he will find his way there regularly ; no distance will hinder him, and no other church, though situated before his very door, will appear to him so lovely and attractive, as that in which he for the first time heard the gospel. Thus although our congregation is much scattered, our church, a pretty large building, 75×50 feet, is filled every Sunday ; and on particular days, the press is so great, that no room can be found. The orderly conduct of our congregation in church, deserves mention : their quiet solemnity is never disturbed, and, in the general attention paid, one must see a desire to understand and to believe. It struck us, when we came here, that the singing in church was much better than in most of our congregations ; and, to perfect it still more, we have opened a singing-school on Saturday, which is attended by about sixty of our young people ; and I have sometimes been delighted, in riding through the woods, to hear one or the other of our tunes or anthems, which they were singing while at work in their grounds.

“I make it a point once every week, to visit the more distant members of our congregation, and I have found invariably, that this has occasioned them much joy and comfort. To the best of their ability, they provide for my wants, assemble to the preaching, and many remain all the time to converse with me on spiritual things. Thus we enter with them upon a friendly and confidential intercourse, gain their affections, and their hearts open freely. I can say, that these visits among them have cheered me greatly, and that I sometimes received more blessing by means of them than I could have imparted. At the same time, these visits have a truly Missionary character. In walking through the bushes, we find one sinner here, who never has inquired into the way of life, and we call upon him not to delay. We find another there, who once did run well, but fell into sin, and, instead of returning, has given himself up to do evil, and is ashamed to show his face. We find many a one, languishing upon a bed of sickness, who stretches out his arms, and thanks God, that His messenger comes to see him in distress. We take this opportunity to inquire into the state of their families, and to hear how the children are provided, and if they are sent to school. On one of these visits lately, I got several

to relate to me the history of their awakening, and the account which one Brother gave, would convince any one who still doubts it, that the grace of God is equally powerful in the hearts of men, whether their skins be white or black. Once, passing with several of his companions the place where Br. Robbins was preaching, he went in to hear. His attention was arrested. He came again. The truth went to his heart and produced a deep conviction of sin, which was followed by a peace and joy in the Holy Ghost, produced by faith in the atonement of Jesus, which made him feel, as he expressed it, as if heaven had begun already here. He learnt to read the word of God. He was not ashamed to be taught by his children, whom he sent to school, and as he is now tolerably versed in the Scripture, he is indefatigable in leading others to the knowledge of the truth, and the blessing of the Lord is with him. Others I have heard speak with regret and longing of the time when they were flogged, chained, and cruelly treated for the Gospel's sake, 'Because,' say they, 'at that time, our hearts did burn in love to Jesus, and we would willingly have laid down our lives for Him; but now we do not feel His love so much, and do not love Him as we ought.' Thus I have seen, that the Lord has a seed here that once served Him, in the ardour of the first love; but now are come to years of maturity, when they are to practise rather than feel and enjoy. On the other hand, I had lately the grief to exclude two Brethren, who for twenty-five years had been communicants in our church, and had fallen into gross sins. It gave me an opportunity to remind the congregation, very earnestly, to watch and to pray; and at the individual speaking, I made every one, of whom I could believe that he had experienced the grace of God in his own heart, to promise me, that he would pray for a new outpouring of the Spirit of God, so that he might return to his first-love; and I will not doubt, that our prayers will be heard. God grant it, not only unto us, but wherever the name of Jesus is named!

"You will be glad to hear that Br. and Sr. D. Steinhauer have, meanwhile, been appointed to assist us at Bethany. He has been on a visit here for some weeks, and is going to return with his wife next week. I love and esteem Br. Steinhauer; he is a much-trying servant of the Lord, and I intend to turn his stay with us to the best account; and to profit by his knowledge and experience. We have, at present, fifty children in the school; but I have no doubt, the number will increase under him. It will be a great burden taken off my shoulders, and afford me some time for study, which I want sadly. Hitherto I have been so engaged that I could hardly find time for it.

"In connexion with our station here are two out-schools, one at Skiddaw, a very neglected district, but so thinly inhabited, that only twenty children attend the school. I rather doubt, whether we shall be able to continue it long; the expense is rather too great for so small an attendance. However, I must do my utmost to gather in all the children. Another school is at Hollywood, which

was formerly attended by seventy children ; but so many have removed, that there are only forty at present. The schools are falling off very much every where. The reason of this decrease, I consider to be, that necessity compelled us to engage teachers such as we could find, and many very inefficient."

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B A R B A D O E S .

LETTER FROM BR. JOHN ELLIS.

*"Sharon, October 24th, 1844.*

"DEAR BROTHER,—I am thankful to be able to inform you of the good health of all the members of our several Mission-families in this island. Sr. Oerter has, indeed, been suffering from an attack of fever, and their eldest son Albert has been yet more seriously ill ; but I am happy to say both are now convalescent. We are the more thankful for the measure of health and strength given to us, as we have again nearly passed, in safety, through the most trying period of the year, namely, the hurricane season, and can bear a glad and grateful testimony to the loving-kindness and aid of our blessed Saviour daily vouchsafed to us. 'His mercies have, indeed, been every morning new,' and He has graciously strengthened our hands in His work : this work we see going forward in the awakening of sinners, the calling of souls to His church, and the building up of believers in their most holy faith.

"Some weeks ago, there was much sickness here, at Sharon, probably owing to the unusual quantity of rain which has fallen, and many were the sick visits which we had to pay. Most of the patients, when they were again enabled to come to church, were full of gratitude and joy. One Sister, who had been dangerously ill, said, 'I sincerely love me dear Saviour, and I prayed with all me heart to Him. I knew that He sent the pain to me ; it was His will ; and, as it got worse, I came nearer and nearer, and elung eloser and eloser to Him, and He has raised me up and brought me here now. I knew me foot cannot move without His leave.' Many others expressed their thankfulness for sparing mercy in similar terms.

"You will be glad to hear that Br. Röntgen is actively engaged in our school, and that it keeps up its numbers. Some of the pupils come a distance of three or four miles, and it often happens, that those from the greatest distance are here the earliest. In addition to reading, writing, arithmetic, and grammar, we wish to give some little instruction in geography, and should feel truly thankful if some kind friend to negro education would furnish us with a few maps for this purpose. I would here acknowledge the receipt of some packets of nice reward-books, &c. for our scholars, and would tender through you our grateful thanks to the donor. We met all our dear Brethren and Sisters, with the exception of Sr. Titterington, who has been safely confined with a little son, at Clifton Hill,

on Tuesday evening, where a Missionary-meeting was held. Some Christian friends from Bridgetown delivered addresses. It was a very interesting occasion, and we hope may tend to strengthen the true Missionary spirit among those who attended."

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LETTER FROM SR. ELLIS.

"Sharon, May 20th, 1844.

"DEAR BROTHER,—We had a lively and blessed celebration of the Easter festival. Our evening services throughout the Passion-week were thronged, and the greatest attention was manifested to the affecting narrative of the last days of our blessed Saviour upon earth. On Easter-Sunday morning, we had at an early hour a well-filled church, and indeed many of the people had been upon the premises since one o'clock. On looking out early, I saw numbers of them in the bright moon-light dressed in their best array, either seated on benches in our piazza, or walking about, and quietly awaiting the opening of the church-doors. At half-past five we commenced the service, by singing with joyful hearts and voices the hymn, 'Christians, dismiss your fears;' and our risen and glorified Saviour was indeed near to bless us. How I wish you could have seen our sable congregation afterwards forming a close square around our pretty burial-ground, and listening in profound silence to our beautiful Easter-morning Litany! which my husband read standing upon a foot-stool, in order that all might hear distinctly. We on our parts felt our hearts warmed, and were anew encouraged to testify with fervour of spirit to those dearly ransomed souls of the love of Him who redeemed them not with gold or silver, but with his holy and precious blood, and with His innocent suffering and dying, to the end that they should be His own; and in His kingdom, live under Him, and serve Him in eternal righteousness, innocence, and happiness. We were thankful to hear our people (as well as some who have not yet given themselves fully to the Lord) speak of the blessings they have enjoyed during this season. A Sister said, 'Our Saviour too good to me. He cheer our hearts too much.' Upon the whole, as regards our work here, though I have nothing *striking* to communicate, we often rejoice at meeting with individuals earnestly seeking after the Lord, and others of our sable Brethren and Sisters, witnessing a good confession, by living to the praise and glory of Him, who hath called them 'out of darkness into His marvellous light.' Yet we have cause to mourn over others, who, having run well for a time, suffer themselves to be drawn aside by divers lusts and evil practices, such as 'rendering railing for railing.' The last is too common a feature in the negro character, and one which requires vigilant attention on our part; a lengthy investigation sometimes ensues, before such disagreeable differences can be satisfactorily adjusted. Still a patient attention to these things is useful, and in



connexion with the subject, I may note that the chief Police magistrate of our district has borne public testimony to the benefits in regard to social order, which have resulted from such investigations, and from our labours generally in this parish, where for the last seven sessions, no case of indictment has been brought before the criminal court."

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T O B A G O .

LETTER FROM BR. G. MÜNTZER.

"*Moriah, April 15th, 1844.*

"DEAR BROTHER,—It is eighteen years yesterday, since I put my foot on West Indian soil; and, looking round at our English stations, I find only two Brethren and two Sisters left, who were then engaged in the service. Is not this a plain hint from my Lord and Master, that I may soon hear His call, 'Give an account of thy stewardship?' I know that my account must be left entirely to the free mercy and pardoning grace of my dear Redeemer, whom I have served in much weakness and imperfection.

"With regard to our labours during the year past, we have much cause to bless the Lord for His goodness. He has graciously assisted us in our weakness, and we can believe, that His word has come home to the hearts of many of our hearers. Some have become teachable, and obedient to the Gospel, and we trust He will not leave Himself without witness in the time to come.

"Our young pupil, who sent you a begging epistle for some little school rewards, and for a copy of Rachel Howard's 'Lessons on the Holy Scriptures,'\* requests me to thank you very kindly, in his name, for your kind acknowledgment of his imperfect scrap. He would have written to you before this, but he has been in Antigua since last December, to be trained for a teacher for *Moriah*, and I am very glad that Mr. Miller gives him a good character. We have to thank our kind friends for the several books and other useful articles for our school, which are all of much service; and I trust the prayers of our rising generation may be the means of calling a blessing upon their kind donors. Only one thing was a subject of regret, that poor *Moriah* was omitted in the allotment of little rewards, as they generally look for some at Christmas, though we are very thankful to our dear Brethren and Sisters at Montgomery, who were kind enough to let us share in the liberal bounty they had received of such little articles, which make glad the hearts of our dear children, and cause their black faces to beam with joy."

\* This request has been kindly granted by the venerable parents of the departed authoress.—ED.

## LETTER FROM BR. T. L. BADHAM.

*“Montgomery, August 30th, 1844.*

“DEAR BROTHER,—In my last letter I promised you a few details respecting the work here, and now hasten to put down a few such pieces of information as may prove useful. First, I cannot announce the recovery of Br. Renkewitz, of whose severe and long protracted illness you have already been informed. He has had one complete relapse, which left him weaker than ever; and now the strength gained one day appears to be lost the next. His digestive system seems completely shattered by the violence of the fever, and his nerves partake of the derangement. He is now at Prospect, a lofty and finely-situated place, about two miles distant, for change of air. Should it not prove beneficial, the doctor insists on a visit to Barbadoes, as the only chance of removing the dyspeptic symptoms.\* Nine weeks have elapsed since the commencement of his illness, and he is no more able to do any thing, than he was a month ago. Of course, during this long interval, the whole routine of Missionary labours, of the details of which, so little is really understood at home, has fallen upon me. I am not aware, that any thing important has been neglected, but one so inexperienced as myself naturally labours under great disadvantages. The school is in a measure taken off my hands. A young man, who was at the training-school in Antigua, has been temporarily engaged. In many respects, he suits us. He is a Brother, and, I believe, a sincere one, and sufficiently well acquainted with the system for our purpose; but he is hardly energetic enough, so that 180 children of all ages soon gain the upper hand. Should no teacher, whom we could conscientiously employ, present himself, I shall be disposed to offer to take the school entirely into my own hands, not from any love of school-keeping, but from a sincere desire for the good of the cause. The results of a closer attention to the children and young people, would be visible in years to come. Some of our best and most useful members were pupils at the time of the Brethren Light, Coates, &c. An old private memorandum-book of Br. Light’s affords us proof of the manner in which he bore them on his mind. Our day-school is as full as ever, or rather more so. So also are the Sunday-schools, both adult and juvenile. On the 3d of August, we had a love-feast with the adult Sunday-scholars, about 160 in number, besides many who were prevented from attending. A verse was sung, and the buns and cups of ‘beverage’ (sugar and water, sometimes flavoured with lime-juice) were handed round. Then a few words were addressed to them, with reference to their privileges and their duties, and afterwards, the trays with presents were brought in, producing quite a galaxy of bright eyes and smiles.

\* This visit has since been paid; but Br. Renkewitz has returned to Tobago, without having derived any benefit from it.—Ed.

These presents, for which we are indebted to the Sisters in Ockbrook and Bristol, and to a valued fellow-servant in Bath, consisted of knives, combs, scissors, thimbles, books, &c. These are useful articles, and their distribution caused universal joy. What examining of bags and needle-books, and trying on of thimbles, was there, while the whole building rang with the snapping, opening and shutting of penknives! But it might here be very pertinently asked, 'Are the people really grateful for these things?' To this I may confidently answer, 'Yes; except, perhaps, in one or two solitary instances.' Here I may further mention, that our efforts have now to be directed rather to keeping down than increasing our school-numbers. In the day-school, there are upwards of 200 children present, so that nearly 400 persons are under instruction weekly, or in day and Sunday-schools."

*"September 3d.*

"We have felt an earthquake, but through the good hand of our God upon us, we have nothing to relate of terrific devastations or hair-breadth escapes. But even a *slight* earthquake, for slight indeed it was, compared to some, is no trifle. About three o'clock, on the morning of the 30th ult., my wife and myself started simultaneously from our sleep. My momentary impression was, that I was on board of a steamer, near the steward's pantry. There was a somewhat rapid undulatory motion, which caused the doors and windows to rattle—the roof and furniture to shake—and even glasses to jingle. For a moment we were almost stupified, and I am afraid my assurance, that, if it continued, we should soon be all in the gully, did not tend materially to comfort Sr. Badham. The shock must have lasted a minute and a half. This is the longest, if not most violent ever felt here. The dogs and fowls were alarmed by it, and for some time afterwards, we felt considerable nausea. We have not heard of any damage done, but are anxious to have tidings from the other islands. A vessel about midway between this and Barbadoes, felt the shock, though in deep water."

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## S U R I N A M.

LETTER FROM BR. OTTO TANK TO THE TREASURER.

*"Paramaribo, September 11th, 1844.*

"DEAR BROTHER,—I can write but little to-day, but that little will say more than I can tell you, or than you can hear, without the deepest emotion. It has pleased the Lord to chasten me sore,—to wound me in the tenderest part, by taking to himself, my beloved wife, about seven o'clock yesterday morning, after a short but severe illness. It was on the 1st of September, that she first complained of fever, and the day following she was obliged to keep

her bed. The nights between the 6th and 8th instant, were restless and suffering, but her patience and resignation were exemplary; and the prayers which she offered up to her Saviour, and which He graciously heard and answered, were so fervent and so childlike, that I could not but receive a deep impression of the privilege conferred on me, of having been united to so faithful and devoted a follower of Jesus. As we were led, from the very beginning of her illness, to apprehend the worst, we conversed fully and unreservedly with each other, on all subjects of interest, whether of a spiritual or a temporal nature, and enjoyed some whole days of each other's society, a privilege which seldom falls to a Missionary's lot, amid the harassing interruptions of his calling. Alas! that they should have proved the last here below. The chief and almost the only desire of the dear patient, was, to hear the narrative of the Saviour's sufferings and death;—this was the refreshment for which she longed, and, in the strength of that food, she performed the last stage of her earthly pilgrimage, and passed over into the presence of Him whom her soul loved. Her gain is unspeakably great; but oh! what have I lost by her removal,—more than I was worthy to possess,—of this I am deeply and mournfully convinced. May the Lord comfort and support me, for He alone can do it; and may He make me willing to receive, learn, and profit by the lesson, which He would teach me by means of this sore visitation. Never do I feel my bereavement so sensibly, as when I look at our dear and only surviving little girl, whose evident consciousness of the loss she has sustained, though only nineteen months old, is often deeply affecting to me.

“Of my dear late wife, I may truly say, as of her friend and Sister, the widow of Br. Morten P. Lund, who was called home shortly before her, that she sacrificed herself for the good of others. Both of them had resided on the neighbouring plantation of Beckhuysen from February to May, and now they rest together in the same burial-ground.

“To the foregoing mournful particulars, I am grieved to have to add, that at Charlottenburg, five of our Brethren and Sisters are lying seriously ill of fever, among them, Br. Bleichen; and that here in town, Sr. Rätling, with others, are still in a very weakly state of health. Of sixteen persons, who have been at Charlottenburg, during the past four months, only two have escaped illnesses more or less severe. Since the departure of Br. Hartman, my foot has been three times very troublesome to me, and I am still suffering from it.”

“October 10th.

“SINCE the date of my last letter, I have met with a serious accident. Riding one evening to Beckhuysen, my horse stumbled with me. In my fall, I received so severe a contusion on my right shoulder, that I have been obliged ever since to keep my chamber, and to this day, I can with difficulty hold a pen. I need not tell you, what thoughts have been uppermost in my mind,

during this season of loneliness. Oh! that I could more simply and unreservedly cast myself upon the Lord, and commit my way unto Him.

“In our negro congregation, we seem to be making progress. On the 15th of September, 28 adults were baptized, and much emotion appeared to prevail among the assembled negroes. May the impression be an abiding one!”

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## VII. MISCELLANEOUS INTELLIGENCE.

1. In consequence of the tremendous freshet in the Kansas river, an extended account of which is given in the Report of the Directors of the Society for Propagating the Gospel among the Heathen, published in the present number, intermitting fevers set in and prevailed to an alarming extent at Westfield and in its vicinity. During the month of July, and the first half of the month of August, about 80 persons were attacked, the majority of whom, however, speedily recovered. But whilst our Missionaries were flattering themselves with the hope, that these fevers would soon entirely disappear, they suddenly assumed a more malignant and fatal character. Scarcely had Sr. Micksh recovered from an attack, which had for six weeks confined her to her room, when her husband was taken down. Notwithstanding his severe illness, he could not avoid visiting the afflicted Brethren and officiating at funerals, and occasionally on the Sabbath in the sanctuary. Such was his debility, however, that in going from one sick-bed to another, he was obliged to lean upon the arm of a trusty Indian Brother. The most recent accounts from this Mission-station, contain the gratifying intelligence that Br. Micksh's health had been at least partially restored. Br. and Sr. Bachman, of whose call to Westfield mention is made in the Directors' Report, failed to arrive at their place of destination as soon as had been anticipated, in consequence of Br. Bachman's indisposition, which detained them at Litiz till August 30th. They have since arrived in safety at their new station, having, on their journey thither, passed through various perils both “by flood and field.”

2. The vacancy in the Mission-Board of the Elders' Conference of the Unity, occasioned by the departure of Br. Hans Wied, has been supplied by the appointment of Br. John G. Herman, minister of the congregation at Bethlehem, Pa., and member of the Provincial-Board of the northern States. He sailed from New York with his wife and daughters, on the 30th of September last, and reached Liverpool on the 19th of the following month. After short visits at Fairfield, Fulneck, Ockbrook and London, he proceeded on his journey to Berthelsdorf on the 13th of November, where he arrived on the 28th of the same month.

3. **MISSIONARY APPOINTMENTS AND REMOVALS.**—Br. and Sr. Allan Hamilton, late of Antigua, have received and accepted a call to the service of the Mission in Jamaica.

The Brn. J. Dobler, in Neuwied; Caspar Eichenauer, in Zeyst; Mads Barsoe and Paul Jörgensen, in Christiansfeld, are called to assist in the Mission in Surinam.

The single Br. John Regenass, of Litiz, Pa., called to the Mission at New-Fairfield, was married at Bethlehem on the 23d of May, to Sr. Eliza Petersen.

The following Missionary Brethren have been recently married: The single Br. William Warner, of the Danish Island Mission, to Sr. Clarissa Kern, of Nazareth, Pa.; the single Br. Linke, of Friedensthal, in St. Croix, to Sr. Caroline Warner; the single Br. Gilbert Bishop, appointed to Westfield, to Sr. Marg. Louisa Morris, of Bethlehem, Pa.; the widower Br. J. H. Bachman, of Westfield, to Sr. Mary Gold, of Bethlehem; the single Br. Gust. Plessing to Sr. E. Hochstein, of Gnadenberg; and the single Br. Francis Holland, of Jamaica, to Sr. Augusta Wolle, of Bethlehem.

On the 22d of August, Br. and Sr. Blitt reached Altona, from St. Thomas, after a faithful service of many years in the Mission in the Danish Islands.

On the 19th of November, Br. William Häuser, Superintendent of the Mission in those islands, arrived at London, agreeably to an invitation given him to visit Europe.

On the 23d of September, Br. and Sr. William Treu left the Texel on their return to Surinam, after a visit of some months in Holland and Germany.

4. **OBITUARY.**—On the 10th of September it pleased the Lord to call home to Himself at Paramaribo, by means of a fever, the married Sr. Marianne Tank, of the Surinam Mission, in the 41st year of her age.

At the same place, on August 28th, also by means of fever, the widow of the late Br. Morten Paulsen Lund.

5. **ACKNOWLEDGMENTS.**—The Editor gratefully acknowledges the receipt of the following sums:—

Jan. 13th. Donation to General Mission Fund, by Miss A. M., \$25.

Feb. 19th. Donation to Moravian Missions, by Mrs. Backus, \$10.

Feb. 25th. Do. to Greenland mission, by Mrs. Cooper, of Salem, New Jersey, \$1.

Missionary subscription of Members of United Brethren's Church in Philadelphia, since November 1844, \$14 87½.

Collections at the Monthly Concert in United Brethren's Church in Philadelphia, since November 1844, \$9 68.







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